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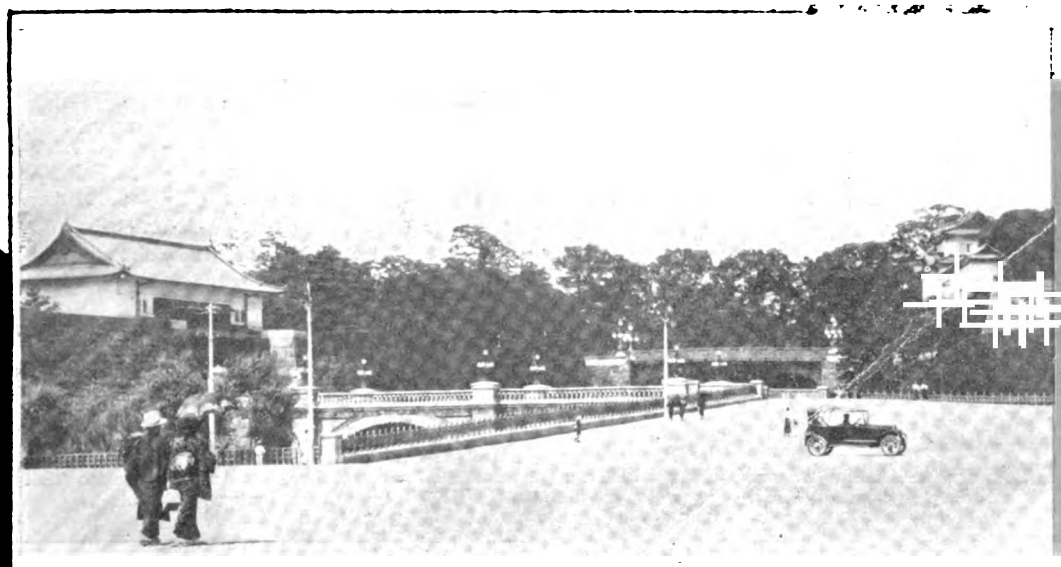

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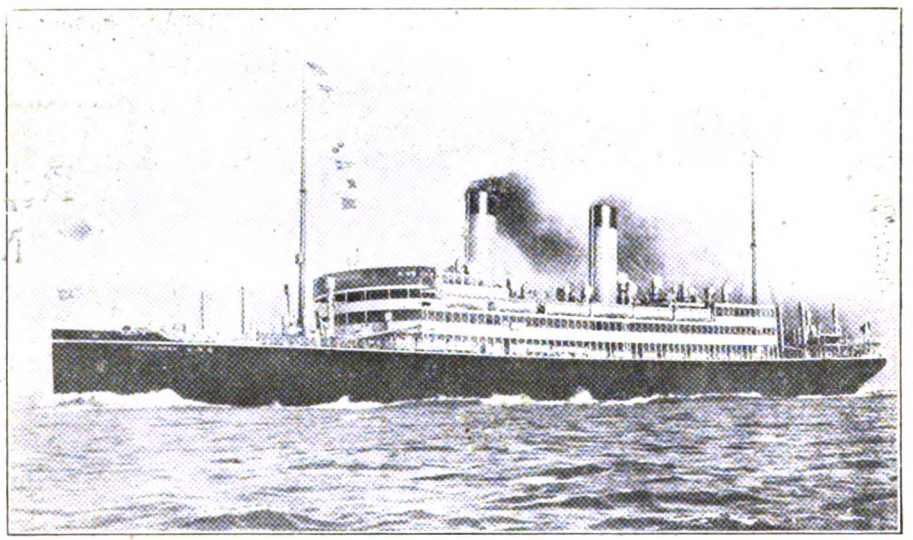

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THE JAPAN MAGAZINE

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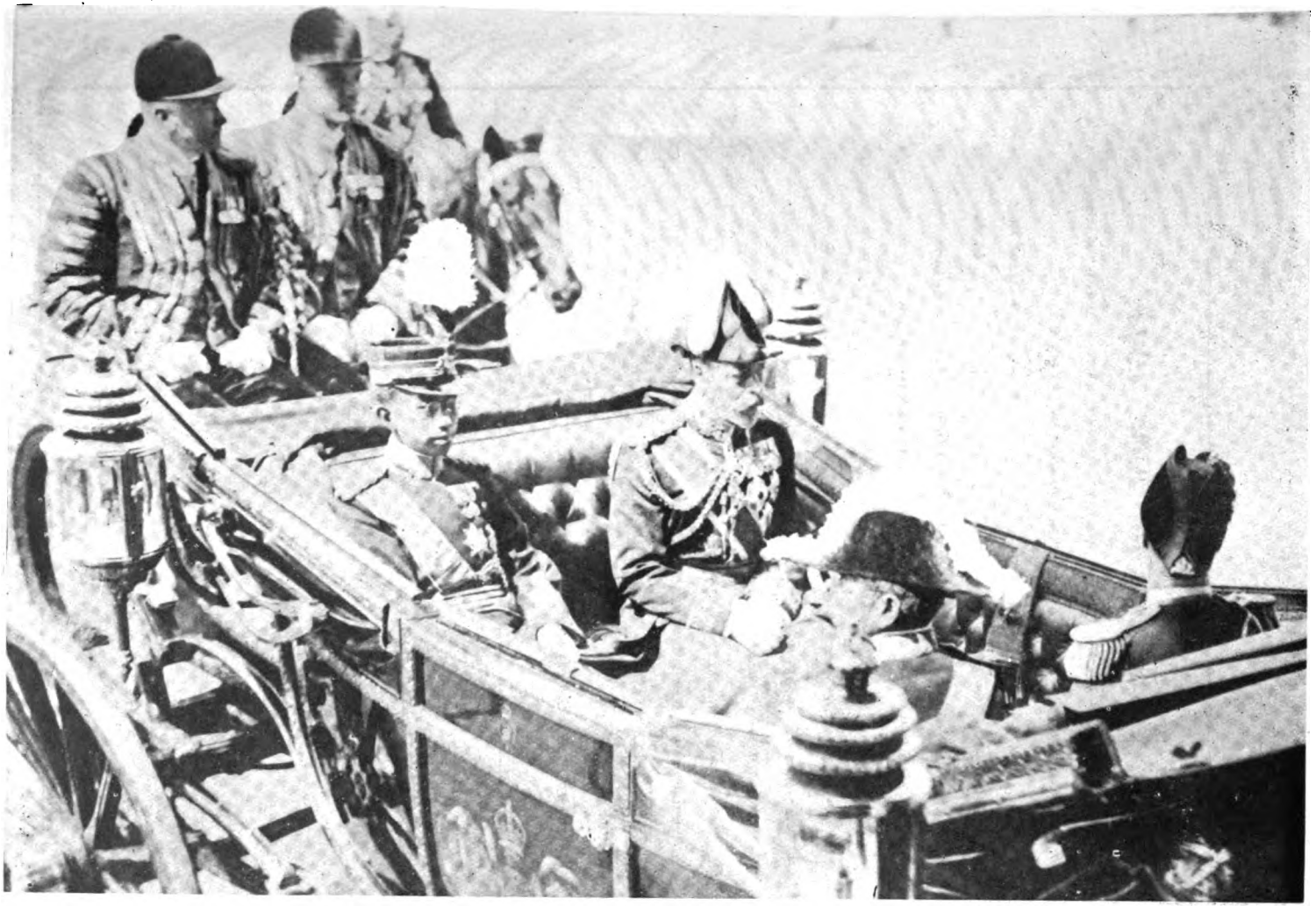

THE KING OF GRAIT BRITAIN, THE CROWN PRINCE AND COUNT CH NDA ON THE WAY TO BUCKINGHAM PALACE

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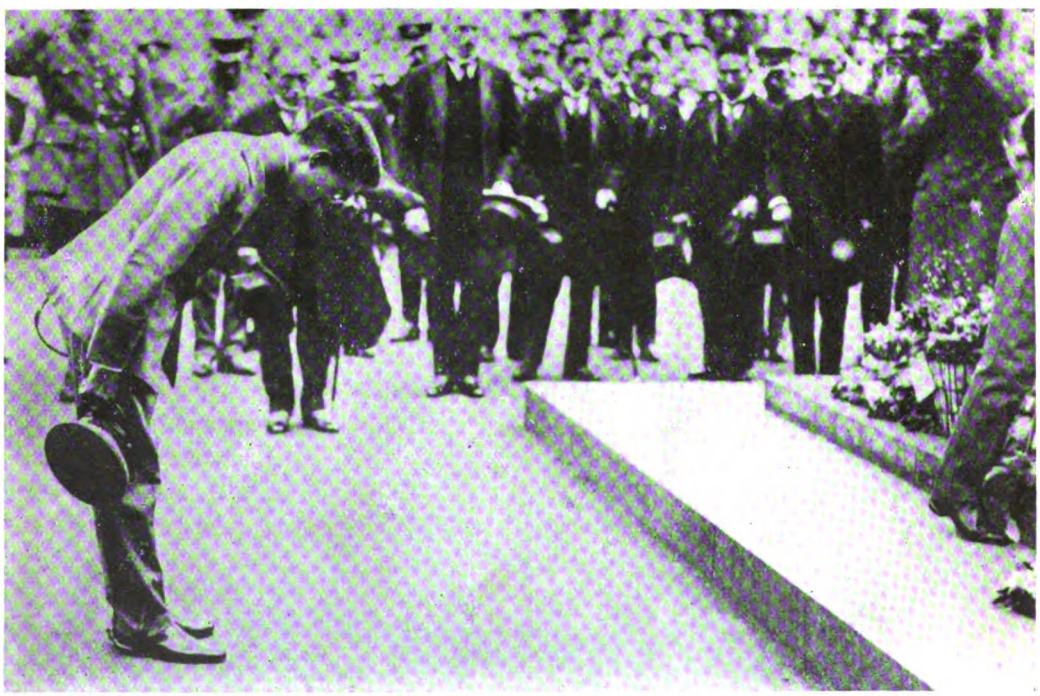
THE TWO PRINCES REVIEWING BRITISH MILITARY FORCES



HIS HIGHNESS HONORS A SOLDIER'S TOMB

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THE JAPAN MAGAZINE
VOLUME TWELVE JUNE, 1921 NUMBER ONE

THE COSTUMES OF THE "NOH" DANCE

By MARK KING

VIII

THE study of the costumes of the "Noh" dance is one of the most important studies. The style of the costumes is that of the ancient court-suit and the robe décolletée, and it was used by the Japanese courtiers during the period lasting from the Fujiwara to the Kamakura period, about 500 years from 830-1330; the style was brought from China and it was in exact imitation of Chinese costumes worn at that time. They are all grand in style and of luxurious materials, and they are now considered very valuable among Japanese art treasures. The dyeing and weaving of the costumes are of wonderful workmanship and they stand unchallenged among the art treasures of the world; the patterns and the figures are most worthy of study as illustrating the ancient Japanese fine art.

(I).—The costumes for the female dramatis personae of the "Noh" dance are as follows:—

(A).—"Kara-ori"—This costume is used for the female dancer's coat and is embroidered in many beautiful patterns with multi-coloured gloss-silks and gold thread on a white or coloured background, made of raw silk:—the patterns of golden waves, bamboo leaves, plum and cherry blossoms, partly on a light green, partly on a crimson background; the golden fence, chrysanthemum, and plum blossoms, all on a red background; the cloisonné, fans, and flowers, all on a red and white background; running waters and cherry blossoms on a red background; the golden mist, and wistaria flowers, on a purple background; the golden lattice-work, tree-peonies, and butterflies on a red background; the fences and the dandelions on a red and white background; the golden mist and pinks on a background of light-green, red and white; the bamboo blinds and the flowers and the birds on a golden background; the autumnal herbs on a background of gray; the lozenge and crane pattern each on a brown background; the butterflies and the Indian pink on a golden background; wreaths of flowers and golden baskets on a red and white background; the blue magpies and the weeping cherry trees on a background of red; etc.

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These costumes sometimes are worn as underclothes by the male dramatists, below an outer coat.

(B).—" Haku "—This is a costume, worn as underclothes by those impersonating female dancers. Gold and silver thread on a smooth background of soft white satin, it is mostly in designs of birds and flowers, embroidered with coloured threads, on a white background:—the designs of the dewy grass, flower-beds, hydrangeas, tree-peonies, bush-clovers, all on a red background; the armorial bearings of cloisonné, trellis work, and flowers of wistaria, all on a light brown background; the butterflies, pine trees, and wistaria on a red background; the golden waves, reeds, boats, and fishing-nets, all on a white background; the clouds, and pine-trees and ivy on a background of red; etc.

The printed designs in silver and gold of the " Haku " are mostly used for the " Noh " dancers:—the patterns of stars or tangled pampas-grass are on a white or light-blue ground.

(C).—" Koshi-maki "—This is a chemise, used by the female dramatis personae, and is embroidered in several figures with gold and silver.

(D).—" Chō-ken "—This is a light dress, made of silk, and it has a high collar, and the front part of the dress is divided from the back under the arm-holes. The front part has two long plaited cords at the right and left sides, and these cords are tied in a bow to hang down while the dancer is performing. The dress is of various colours—purple, scarlet, white, light-blue, light-green:—with designs of trellis and flowers, and maple-leaves on a golden background; the paulownia and phoenix on a purple background; the bamboo, pine-tree, and paulownia on a dark blue background, etc.

The light dress, which is generally used for the " Noh " dancers, is embroidered in patterns of flowers with wide golden threads on a purple background, and it has two long red plaited cords in the front; it is patterned with designs of miscanthus sinensis and dewdrops on a light green background.

(E).—" Mai-ginu "—This is a dancing dress, used as a substitute for the " Chō-ken "; the front and back parts of this dress are stitched together under the arm-holes; and it has no breast cord, and the patterns are printed in coloured threads on a light silk:—the pattern consists of round coils of gold and silver thread on a gray background; the dewy grass and tree-peony are on a purple background.

(II).—" Atsu-ita "—This costume is used for the male dramatis personae's underclothes, and is interwoven with several fancy figures:—the figures of tortoise-shell marks and armorial bearings of paulownia on a red background; the tortoise-shell marks and a lion among the tree-peonies on a white background; frame-work designs and tree-peonies on a brown background; flying clouds and dragons on a golden background; scales and chrysanthemum vine pattern on a dark-blue background.

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This costume is sometimes used as a coat for the female dramatis personae.

(III).—"Atsuita-Karaori"—This is a costume which combines the dress of the "Atsu-ita" and the "Kara-ori":—the background is "Atsu ita" and the pattern is of the raised figures of the "Kara-ori":—designs of the cloisonné and armorial bearings on a red background; lozenge and dragon, horse-clouds, and golden tortoise-shell on a black, red, and white background.

This costume is sometimes used as underclothes for the child dancers.

(IV).—"Kari-ginu"—This is a costume which was adopted by the falconers in ancient times, and afterwards was worn as a Court-dress. A long piece of cord is passed through the lower edge of the wide hanging sleeves to draw them close round the wrist while at the sport. This cord was called the "Dew," because it dropped from the sleeves. The neck is round, and the costume is joined only on the shoulders, there being no side seams. It is fastened round the waist by a cord. The same costume is worn in the "Noh" dance, and is complete with a wide skirt, which is named "Sashi-nuki" or "Ohokuchi" or "Hangiri." The design of the "Kari-ginu" is chrysanthemums and cloud figures on a background of red; also green bamboo, paulownia-bloom, Chinese characters for "Longevity," and peonies on a dark brown background.

FIREFLIES

Oku-no-ma yé

Hanashite mitaru,

Hotaru kana!

Pleasant it is, from the guest-room, to watch the fireflies being set free in the garden!

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The costume of the principal dancer is a vest for the Lady Governor.

(III).—"Ah-ah-ah-ah-ah!"—This is a certain melody which accompanies the dance of the "Ah-ah-ah" and the "Ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah-ah" and the "Ah-

IS THERE AN ANTI-FOREIGN SPIRIT IN JAPAN?

By HENRY TO HASEGAWA,

Lecturer in Waseda University

IS THERE AN ANTI-FOREIGN SPIRIT IN JAPAN?

By HANJIRO NAKASHIMA,

Professor in Waseda University

1. Many foreigners have expressed themselves as considering Japan a highly chauvinistic nation. Some of the reasons may be given as these: (*a*) Japanese do not easily fraternize with foreigners; this is shown by the fact that Japanese immigrants live together in a clannish fashion, not trying to adopt the manners and customs of the foreign country in which they are living, nor even showing respect for them; (*b*) Japanese are too patriotic and hence are often misunderstood by foreigners, who consider them aggressive and inclined to harbor sinister designs toward foreign lands, for which they show usually but scant sympathy; (*c*) The Japanese, while having their own national code of ethics, have no broadly human culture enabling them to share the thoughts and sentiments common to all civilized lands. Indeed, foreigners often stigmatize our country as a second Germany and this belief is responsible for much misrepresentation and much misunderstanding.

Now, is our nation really open to this charge of being ultra-chauvinist? Are we justly to be ranked as an imitator of that Germany which after loudly proclaiming "Deutschland über alles," failed in attaining the hegemony of the world at which she aimed? It may be well to consider on what this claim is based; and if it has indeed any basis in reality, it will be well for us to examine ourselves honestly, as a people, and inquire into our past history and activities with this thought in mind. However, in general we may say foreigners have overestimated our nation, and so misunderstood her true spirit. Americans and Europeans are especially inclined to judge Japan from their own viewpoint.

2. It is clear from history that Japan is not a thoroughgoing chauvinistic nation, since shortly after Chinese classical literature was introduced into Japan, the Imperial Court adopted this alien culture as an important element in the education of the nobility and when Chinese learning had come to be greatly esteemed the court became so fascinated with it that they were in danger of forgetting even their own *Yamato damashii*. In the days of the Tokugawa government, we find the ruling Shogun personally performing Confucian rites in the sacred places, while teachers of Chinese ethics adopted names of Chinese origin and felt it humiliating to be considered "Eastern barbarians." Yes, we must confess we owe a great debt to the teachers of Confucian morality in the past.

Later, when Buddhism was introduced

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into Japan, a certain Emperor became so zealous a devotee that he humbly called himself the servant of the *Triratna* (*Sambodo*)—three precious things, viz., Buddhism, Buddhist doctrine, and the Buddhist priesthood. In the Nara Period our people became so subservient to this alien religion that Chikafusa Minamoto complained that the country of the gods had become changed into a Buddhist land. From that time to this Buddhist culture has been a leading influence in our country. To-day it is sometimes said that true Buddhism is to be found not in China nor even in India, but only in Japan. It is indeed so deeply embedded in our spiritual natures that it appears to be an indigenous faith. This proves we are not so proud as to refuse a valuable religious or philosophic system simply because such may have come originally from a foreign land.

3. At the time of the Restoration (1868) the five cardinal points in the Imperial covenant clearly indicate that the policy then initiated looked toward a régime of steady expansion and development. Again, if we review the national movements from 1877-86 we shall see that this disregard of Japanese institutions went so far indeed that certain leaders recommended seriously the adoption of the French representative system in politics and the European theory and practice of eugenics in sociology.

In reviewing the history of our nation, especially as regards the time when she came in contact with occidental civilization, we find numerous proofs of how enthusiastically she adopted the ethics and art of the West, almost to the point of discarding her national religion, just as in the remote past when Confucian ethics and Buddhist religious ideas were adopted, so long ago.

In the realm of science, too, we find to-day many imitators of Western methods. Those who have made original contributions to world science from our nation are comparatively few. Travelers in the East often comment upon how extraordinarily westernized our civilization has become, while China is generally recognized now as the conservative home of oriental culture.

So both from past history and from her existing social institutions we might naturally infer that Japan is rather too much inclined to admire foreign countries and is far from being a chauvinist nation. Our people are painfully conscious that we have not clearly defined policies in politics, national defence, economics, ethics, science and art. So if her attitude sometimes perchance assumes a chauvinistic or aggressive aspect, this or that action of hers should really be construed as an attempt at self-preservation, or a blind movement caused by her lack of precise knowledge in the realm of international relations. But indeed her natural temper is not at all the reckless and daring one which some foreigners attribute to her. Take the two recent wars —that between China and Japan, and that between Russia and Japan,—these were both waged for national defence, in circumstances which made war unavoidable. If any other nation had been placed in the same position would it not have acted in the same way?

4. As to Europeans and Americans, Japanese have been so much inclined to consider them as superior to themselves, that even a foreign vagabond is regarded with a measure of respect; though we formerly had a strong anti-foreign element in Japan, which to preserve the national self-respect used the menacing

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sloping, "Let not foreigners dare to tread on our divine soil," this was really an evasion of the real and great considération for foreign power. This sentiment was constantly worked in their land should be educated by foreigners, and when the news came of the invasion of the Black Ships, one ancestors expressed a very strong.

Our people, being thus timid and while fearful in their attitude toward European and American powers, became conscious of their deficiencies shortcomings and inadequacy in dealing with international questions, naturally they are very anxious on this point and eagerly strive to improve their position internationally. Even though unacquainted with, being an outcast with, [illegible] she fail also fail as lots in her duty during the recent war? Did she not fail totally serve her duty according to principle as well as letter of the bond? Does during the Russo-Japan war, she was scrupulously careful not to infringe international [illegible] in the slightest degree. She must indeed have scored absurdly nations about it to those who look upon a treaty as a "scrap of paper" when enforced by some fancied or real necessity.

The various European countries have been eagerly striving to gain the harmony of the world, and though they do not use military forces, yet with them in reserve they are planning an invasion of some country for economic reasons. Besides military power and economic force they attempt religious and intellectual propagandism. Against these forms of invasion there is no firmly established Monroe doctrine of the East. Thus Japan finds herself bare and in all directions and her real and existence as well as the preservation of her national ideals threatened. If a democratic nation sees constantly upon the principles of justice and liberty and respects the independence of other nations, no complaint can be made that the teaching of such principles and of the doctrine of the self-determination of small nations is in any wise hypocritical or insincere. But those who teach liberty and justice must of course be scrupulously careful to practice what they preach.

5. Though Japan is called one of the five great Powers, she is in reality far below England, France and America, as she did not take an active part in the reconstruction of the world. She is sometimes called a "second Germany," but this is a poor compliment indeed, since it refers not to Germany's ability in science and art, and her beneficent work for society, but only to her militarist activities. Such a compliment is no better than a white elephant to us, as it refers only to Germany's despotic and militaristic supremacy, not to her really good points.

It shows merely superficial observation to say that Japan was left out of the Council Chamber of the Nations because she was too despotic and militaristic and chauvinistic. We cannot deny facts; she was left out, but was it not because she is still young and green and unskilled in international activity, and is depending upon a small number of great men to tell her what to do?

But at the same time we must recognize that "Young Japan" is working toward a more liberal policy, that a constitutional monarchy is gradually being evolved, and that the taste for freedom and democracy is gradually being formed among the masses.

6. That the Japanese were at first

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slogan, "Let not foreigners dare to tread on our divine shores," this was really an evidence of fear and too great consideration for foreign power. This element was constantly worried lest their land should be captured by foreigners, and when the news came of the invasion of the Black Fleet, our ancestors experienced a severe shock.

Our people being thus timid and white-livered in their attitude toward Europeans and Americans, because conscious of their diplomatic shortcomings and inefficiency in dealing with international questions, naturally they are very sensitive on this point and eagerly strive to improve their position internationally. Even though Japan was taunted with being an oriental watch-dog, did she fail an iota in her duty during the recent war? Did she not faithfully serve her ally according to the spirit as well as letter of the bond? Even during the Russo-Japan war, she was scrupulously careful not to infringe international law in the slightest degree. She must indeed have seemed absurdly serious about it to those who look upon a treaty as a "scrap of paper" when confronted by some fancied or real necessity.

The various European countries have been eagerly striving to gain the hegemony of the world, and though they do not use military forces, yet with them in reserve they are planning an invasion of some country for economic reasons. Besides military power and economic force they attempt religious and intellectual propagandizing. Against these forms of invasion there is no firmly established Monroe doctrine of the Orient. Thus Japan finds herself harassed in all directions and her national existence as well as the preservation of her national ideals threatened. If a democratic nation acts consistently upon the principles of justice and liberty and respects the independence of other nations, no complaint can be made that the teaching of such principles and of the doctrine of the self-determination of small nations is in any wise hypocritical or insincere. But those who teach liberty and justice must of course be scrupulously careful to practice what they preach.

5. Though Japan is called one of the five great Powers, she is in reality far below England, France and America, as she did not take an active part in the recent reconstruction of the world. She is sometimes called a "second Germany," but this is a poor compliment indeed, since it refers not to Germany's ability in science and art, and her beneficent work for society, but only to her maleficent activities. Such a compliment is no better than a white elephant to us, as it refers only to Germany's despotic and militaristic supremacy, not to her really good points.

It shows merely superficial observation to say that Japan was left out of the Council Chamber of the Nations because she was too despotic and militaristic and chauvinistic. We cannot deny facts; she was left out, but was it not because she is still young and green and unskilled in international activity, and is depending upon a small number of great men to tell her what to do?

But at the same time we must recognize that "Young Japan" is working toward a more liberal policy, that a constitutional monarchy is gradually being evolved, and that the taste for freedom and democracy is gradually being formed among the masses.

6. That the Japanese were at first

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wrongly classed as a conspicuously clannish and narrow-minded people was probably due to the fact that they could not at once assimilate Western civilization. Yet as we Japanese are one of the nations of the earth we must hope to help on world civilization by mutually understanding and harmonizing our respective codes and not by remaining forever apart, as Kipling intimates is necessary in his oft-quoted line:

"East is East, and West is West."

Yet while striving to understand and adapt all that is good in Western culture, we need not make the mistake of despising our own, evolved through thousands of years and in such realms as philosophy often giving depth and life to western speculative thought. While we respond to the call of the West for the assimilation of all that is good in her civilization, may we not naturally ask for a like sympathetic appreciation and assimilation of whatever is worthy in our age-long culture? To this end we must both avoid the self-centred attitude. If we do not, how can we achieve genuine co-operation and harmony?

7. In one point we must admit a considerable measure of narrow-minded insularity, and this is in the retention of many old customs having their roots in the dim distant past. Compared with Europe and America whose national boundaries are so close we may seem to show great differences in customs and manners, so we must be ready to make concessions and changes in deference to occidental taste. We must purify our ardent patriotism, and make it more open and all-embracing and suited to advance world culture. These changes might not at first be welcomed by our nation, because she has been situated in such an isolated portion of the Far East and has only recently opened diplomatic relations with the world. Consequently she may appear too eager to defend her own position and without much reserve force to expend upon altruistic projects. But we promise that "Young Japan" will be only too eager to remedy these weak points.

Another point in which Japan has been misunderstood is this: It has been said that we have our own peculiar code of morals and cannot exchange this for any universally acceptable system. But is not this the natural result of our former isolation and failure to take part in international diplomacy and politics?

It is true that some Japanese, writing on the national ethics or expounding the ancient cult of Shinto, interpret both in a narrow and ultra-nationalistic way, but such interpretations are not acceptable to the mass of our people. Of course every people prides itself on the myths connected with the national origin and also on the old stories of valor and stoic resolution which illustrate the national ethic, but in reality our generally accepted moral code is not such as contravenes international ethical standards and we desire to defend it from any such imputed narrowness.

We may give one instance showing how easy it is for foreigners to criticise us adversely, because of a superficial knowledge of the country: During the cherry blossom season, an Englishman was disgusted by seeing some vulgar rustics with pockets full of their recent war gains, reeling about in an intoxicated condition under the flowery branches, and spoke as follows: "While the allies are confronting the enemy on the field of battle in Europe, fighting for the very existence of their respective

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wrongly classed as a conspicuously chauvinistic and narrow-minded people was probably due to the fact that they could not at once assimilate Western civilization. Yet as we Japanese are one of the nations of the earth we must hope to learn world civilization by mutually interchanging and harmonizing our respective creeds and not by rendering for ever ourselves Kipling imitators. In this connection I may be allowed to quote a few lines:

"East is East, and West is West."
Yet while striving to understand and adopt all that is good in Western culture, we need not make the mistake of despising our own, evolved through the course of years and in such radically different physical, moral and intellectual conditions from those of the West. While we are pondering the call of the West for the assimilation of all that is good in her civilization, may we not naturally ask for a little sympathetic appreciation and consideration of whatever is worthy in our own heritage? To this end we must bear in mind the self-centred attitude. If we do so, how can we ever live peacefully together and harmony?

2. In one point we must admit a considerable measure of truth in the charge of conservatism and hostility to the introduction of foreign ideas. Japan has had many old customs having the same origin as the distant past. Compared with Europe and America which are comparatively young countries, we have a wonderful history extending over many centuries. Because we are so close to the remote past, so we must be slow to make concessions and changes in order to conform to the [illegible] We are apt to cherish [illegible] and adhere to [illegible] would cause [illegible] at first be welcomed by our young people, since she has been educated in such an

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countries, the Japanese, though nominally connected with the allied cause, appear to be heartlessly intent only upon pleasure, quite unmindful of what their occidental comrades are suffering. Does this look as though the Japanese were capable of broad-minded sympathetic co-operation in work for humanity?" This was a very natural criticism indeed, but did it not arise from failure to understand the minds of our common people, who are very circumscribed in their outlook and do not realize at all what international conditions are? For this reason I some time ago denied that this incident proved our people as a whole to be narrow and cold-hearted toward foreign nations and indifferent to the welfare of mankind.

8. We do not wish, however, to be understood as defending our nation from all imputations of narrowness and weakness. We admit we are often lacking in self-reliance and independence in our foreign relations, and that we are still young and inexperienced in our diplomacy toward the West, but we are earnestly endeavoring to remedy these shortcomings and to learn how to participate wisely and effectively in international councils. We must nevertheless repudiate criticism which is the result of surveying our nation with colored glasses and resent the superficial taunt that we are chauvinistic or a "second Germany." We ask only for the unprejudiced observation, the calm and fair judgment, of the world. Our nation has no secret ambition to create international strife, nor indeed has she such power as some of our critics aver. We are only striving eagerly to secure the opportunity and ability to assist in the beneficent work of world reconstruction so sorely needed everywhere. This is our world policy.

FIREFLIES

Moye yasuku,

Mata kiye yasuku!

Hotaru kana!

How easily kindled, and how easily put out again it is, the light of the firefly!

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STRANGE CHANCES

Translated by T. Wakameda from the Japanese of BAKIN

Chapter VII

Kambara, thrown into a dilemma, commits suicide

IN the beginning of the ninth month, in the seventeenth year of Tembun, Kambara Yasohei returned to Kamakura and reported to his lord all the promises made by Ishizuka Toroku. Then he withdrew to his house, and told his son, Sagoro, about Ogusa, and gave him the fan on which she had written the versicle. Sagoro, looking at it, praised her handwriting, and said, "I have often heard of Mr. Ishizuka's military skill and bravery. So if you are pleased with his daughter, I have no objection to marrying her."

Both father and son impatiently awaited the arrival of Toroku and Ogusa. The autumn had already gone and the winter was half passed away, but no tidings had come. Lord Norimasa repeatedly asked Kambara what delayed Toroku so long. Greatly embarrassed, Kambara at last despatched to Ise a man who was a good walker for the purpose of discovering what had become of his cousin. The man returned in the beginning of the twelfth month, and said, "I arrived at Ano on the 26th of last month and asked Mr. Ishizuka's neighbors concerning him. They told me that he had left there with his daughter on the 16th of the ninth month; some say the father and daughter went by water, while others say they went along the Tokaido. At any rate, it is certain that Mr. Toroku has left Ano."

Full of doubt, Kambara was obliged to go to his lord and report what he had heard from his man. Lord Norimasa, with anger in his face said, "You say Toroku left for Kamakura in the middle of the ninth month, and still he has not yet arrived here. Something must have happened, that is sure. I cannot believe you. You are responsible for this. Go back to your house and wait for an order from me. If Toroku does not come early next spring, you must be held responsible for all this trouble. Be off, I say."

Having no excuse at hand, Kambara retired from the presence of his lord and secluded himself indoors. In the meantime, Sagoro was very sorry over his father's humiliation and secretly visited the Tsurugaoka Hachiman shrine in the morning and the Benten Hall at Enoshima in the evening in order to pray for the safe arrival of Ishizuka Toroku; but the latter did not appear, nor could his whereabouts be discovered.

The year was drawing near its close. Kambara thought Toroku had been detained by force on the way, or that he had been murdered by highwaymen, and that if a longer time elapsed without news

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[illegible]
[illegible]

of him, Lord Norimasa would be still more angry and he himself could not escape punishment; that then his son Sagoro would be banished to wander from province to province; that he would rather commit suicide than wait for a punishment from which he saw no escape; that then his lord would pity Sagoro and let him be his successor; that if one did not die when one ought, one would be exposed to much dishonor. So, determined to commit suicide, he made his preparations to that end.

It was the 28th of the twelfth month. Sagoro got up early in the morning and visited the Benten shrine at Enoshima alone. On his way back when he reached Shichiri-ga-hama, he saw some villagers picking up pieces of timber, which had been washed ashore the day before. Among the rest, there was a piece of board from a wrecked ship with some words written in two lines on it. Sagoro happened to recognise the name of Ishizuka Toroku on them; he hastily took up the board and deciphered the writing. Greatly to his astonishment, he found by it that Toroku and Ogusa had been drowned in the Sea of Totomi; he hastened back with this board to show it to his father.

Kambara, on seeing his son had gone out, had sent all his servants on errands; so that the house seemed as silent as the grave. Sagoro went directly to his father's room, and on opening the door, found that he had just committed *hara-kiri*. Exceedingly grieved and astounded, he ran up to him, and found him still breathing. The son, helping the father up, said in a trembling voice full of tears, "Are you going to kill yourself, father, because you cannot find an excuse for the absence of Mr. Toroku? Why was it you didn't tell me a word about it? I have daily prayed to the gods and Buddha that Mr. Toroku may at once come to us and that we may have a happy New Year. I have just returned from Enoshima. While walking along Shichiri-ga-hama, I saw some villagers picking up pieces of the timbers which had been washed ashore from a wreck; among these there was one bearing the name of Ishizuka Toroku. On closer examination I found other words written on it according to which he and his daughter were drowned in the Sea of Totomi on the 17th of the ninth month. I have brought this undoubted evidence with me."

At these words the father opened his eyes wider and said in a painful voice, "What! Toroku and Ogusa were drowned on the 17th of the ninth month. Show me the board, Sagoro. Truly man's life is very uncertain. Let me see the board, my son."

Sagoro placed the board before his father.

"Indeed man's life is very uncertain," continued the elder, with many sighs. "Toroku, who was not yet turned forty, was brave and skilled in fencing; so that I never believed he was murdered by highway knaves. As I could not imagine what had detained him so long, I thought I must hold myself responsible for this delay. Now though Ogusa was not married to you, she was affianced so you ought to think of her as your wife and say a mass for her as well as her father. Toroku's second daughter, I am told, left him when she was only six years of age, and went with her mother, whom he had divorced for some reason. This girl's name is Toiko, I hear. If you meet her, and she is still unmarried, make her your wife." Hearing this, Sagoro was

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overwhelmed with sorrow and remained silent.

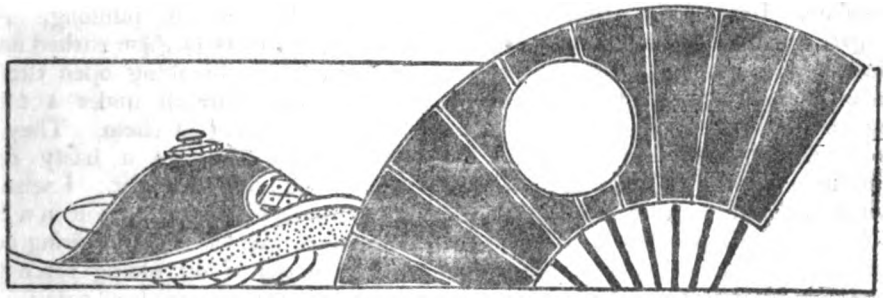
After a while, the father raised his head and said with a sigh, "I have spent too much time on private matters. I must report Toroku's death to our lord at once, or I shall be proved unfaithful. Go to Mr. Nagao this instant with this letter and board, and ask him to apprise our lord of the details, Sagoro."

"I understand you well," replied Sagoro, wiping away his tears; "but how can I go to our lord, and leave you to die alone? Unluckily all the servants are out. Though your wound is a mortal one, at least let me send for the doctor and beg him to sew it up."

"No, no," cried the father in a faintly indignant voice. "Even though you stay here, your dying father will not recover. If our lord's doubts are cleared away and he mourns over my pitiful death, his sympathy will be extended to you. When I am dead and gone, you must be more faithful to our lord. Now I have said all my say. See me die with your own eyes, and your heart will be set at ease." So saying, he drew his sword from his side and pierced his throat with it, then fell forward and expired.

Poor Sagoro, overpowered with extreme sorrow, was speechless for awhile, until some of the servants returned. Then he told them what had happened, bade them watch with their departed master, made haste to Lord Norimasa's mansion, accompanied by a servant with the board, and told the particulars to Nagao Kageharu. On hearing the story Lord Norimasa said with emotion, "Verily I regret Toroku's death and deeply grieve over Kambara's suicide. I have heard Toroku and Sagoro were second cousins, and that Sagoro was to marry his daughter. We must say masses for all these untimely deaths."

Soon afterwards a grand memorial service was held in the Jufuku Temple at Kameya. Sagoro thanked his lord for this favour and went into mourning for the departed.



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CAUSE OF THE CHIENTAO EXPEDITION

From *The Far East*

THE first clear account of the tragic incident which prompted Japan to dispatch a punitive force to Chientao, appears in the March issue of the Chosen *Teishin Kyokai Zasshi*, a monthly magazine published by an association of men in the postal and telegraphic service in Chosen. This is a graphic account of the Hunchun outrage, occurring in the autumn of last year, and is given by one who went through it. The writer is Mr. Tatsuji Omachi, a clerk of the Japanese post office in that town. His narrative is translated by the *Seoul Press*, and is as follows :—

Rumours had been in the air that an attack would be made on the Japanese Consulate at this town by Korean and Chinese outlaws. They turned out true on October 2, 1920, when at 4.25 a.m. a large band of about 800 strong appeared at a point some 300 metres from the back gate of the Consulate, and began their attack by firing volley after volley at the building. I was then on night-duty in the postoffice in the compound of the Consulate. I ran to the police station at the gate of the Consulate, and asked the officers on duty to come for the protection of the postoffice. I found, however, they could hardly do so, as they were few in number and had to defend the Consulate itself. Accordingly I ran back to my office, after collecting mail matter from the postbox standing at the gate, and locked it together with important documents in my charge in a strong safe. I also nailed the door of a room containing parcels, securely locked all doors of the office, and with a revolver in hand alone awaited developments. At 5 a.m. the raiders came round to the front gate of the Consulate and attempted to force their way into the grounds, shouting like demons and firing incessantly, or throwing bombs. There were only twenty-five men on our side to defend the Consulate. They fought valiantly against the overwhelming odds, and held the gate for some time. They were, however, ultimately forced to retreat to the porch of the Consulate. As they withdrew one of them shouted to me: "It's sheer madness to stay in the post-office. Come with us to the main building!" I refused to follow this advice, resolved to remain at my post until the last moment. By this time the assailants had broken through the front gate, set fire to a small detached building near by, and begun to attack the main building by means of bombs. Police Sergeant Satani, chief police officer of the Consulate, who was directing his men, was the first to be killed, and a few more of our men fell fighting. By this time the enemy had surrounded the Consulate, looking like so many demons in the semi darkness, and continued to pour a merciless fire into the building. About 5 30 about twenty of them rushed into the postoffice after breaking open the front door. Hiding myself under a table, I fired my revolver at them. They were taken aback and beat a hasty retreat, leaving one killed outright. I seized this opportunity to conceal myself in a closet. In a short time the sound of firing ceased, so I came out of my hiding place to see how the situation was developing. As I entered my office room, I found two raiders trying to open the safe by strik-

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ing it with the butt-ends of their rifles. I fired at them and they fled, one of them leaving his rifle behind. It was about 6 a.m. The enemy had now retreated, but the Consulate building as well as two detached buildings were in flames. The inmates and those seeking refuge in them were forced to leave them and expose themselves to the peril of bullets and bombs still continually pouring into the Consulate compound. All thought that their last moment had come and pathetic was the scene that took place, mothers hugging their children, children crying, and men embracing their dear ones in final farewell. Particularly tragic was the case of Mr. Harada, formerly post-carrier and deliverer in the service of my office, who was carrying on a small retail trade in miscellaneous goods. He, his wife, and two little daughters tried to flee from the Consulate grounds. As soon as they went out, Mr. Harada was shot dead, while his wife, who was in an interesting condition, was seized by a brute of a man, who bayonetted her in the back and then strangled her to death in the presence of her children. It was a veritable hell, the terrible scene continuing until about 8 a.m., when the enemy retreated. The main building of the Consulate, recently built at a cost of ¥90,000, as well as some other structures, was entirely reduced to ashes, my postoffice and an official residence being the only buildings left intact. More than twenty Japanese were killed or wounded, while the casualties of the enemy are stated to be about fifty.

LOVE

Since that first night when, bath'd in hopeless tears,
I sank asleep, and he I love did seem
To visit me, I welcome ev'ry dream
Sure that they come as heav'n-sent Messengers.

By Komachi

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CHIENTAO, AND ITS MISSIONARY DEFENDERS

By a Japanese Traveller, in *The Far East*

THE last act of my drama opens with a boisterous scene—a carouse in a common place of assembly in Lunching-tsun, Chientao. The backward state of the economic life of the place is such that it has not yet reached that stage of development where business may be profitably specialised; and one should not wonder if the accommodations of a restaurant, an inn, and something else are supplied by one and the same house in one of the least-known parts of China. Dimly lighted by two small kerosene lamps hanging from the sooty ceiling, there sang, roared, and danced a motley crowd of Japanese, Koreans, Chinese, men and women. To the accompaniment of their huge tomtoms, the Korean singers sang in a plaintive cadence:

How sad life is! Araran! arariyo! Youths of but yesterday wear grey hair to-day, for who can stop the sun setting on the western horizon!

Time passes with the flowing water never to return, araran! arariyo! etc., etc.

Such ejaculations as "Mota!—well-done!" from the Korean gentlemen showed their keen appreciation of the song; while the melancholy refrain "araran! araryo!" made me feel very wretched. Drinks of the three nations were served in such abundance that as the night wore on the partakers in the orgy began to beat their respective reeling retreats.

I also staggered back to the hotel under the escort of the manager of our branch office there. Out of the dark corners of the dirty streets would come the Chinese sentinels with their rifles levelled under their arms—to watch us closely. Any delay on our part to answer their third challenge in Chinese might have led to a fatal mistake! On the other side of the road, only a few paces from the Chinese stood the Japanese sentinels, and woe betide any Korean or Chinese who had not the wit about him to get up a ready answer to the challenge "Who goes there?" Besides wit, it would require a workable knowledge of the Chinese language for a Japanese to disarm the suspicions of the celestial guardians of peace, and a Chinaman, in turn, would be compelled to explain himself in Japanese if he did not relish the idea of being shot by the Japanese soldiers. The possibilities of capital blunders that might happen under such anomalous circumstances are made doubly ominous by the general excitability—war psychology!

I lay awake in my bed at the inn: I tried all methods of courting sleep, beginning with deep-breathing and ending

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desperately with the counting of the tick-tack of the clock. The room heated on the "ondoro" system was half tropic, half arctic. While a 17°-below-zero wind made its way freely through the chinks in the wall, the mud floor was as hot as an oven, with huge logs of wood burning underneath. It was about 2 a.m. when suddenly violent knocks at the door were heard in several places. I was soon told that a general domiciliary search throughout the village was being carried on by the Japanese soldiers and policemen. I was also told by the manager the following morning that the visit ended in the arrest of a score of the Korean malcontents who seemed to have been actively engaged in enlisting the support of the residents as well as in spying on the conditions of the Japanese punitive force.

One can hardly tell in China or Korea how much of those endless rumours of intrigues is real and how much is mere propaganda to frighten the enemy. Even during my stay in Lunchingtsun, talk was rampant that the "Righteous Army," as the Korean extremists preferred to call themselves, intended to destroy the Japanese Consulate-General with the same ruthlessness as they dealt with the consular office and its staff at Hunchun in conjunction with the Chinese bandits. It was also part of their programme to loot our branch, for ours is the only financial house of good standing operating in this wide region: it was money that the rebels wanted most. Exactions from the wealthy Koreans were, of course, freely but secretly extorted.

Mr. Ri, chairman of the Korean Residents' Association in Chientao, was kidnapped and detained until the ransom agreed to under threat of death arrived. Hundreds who denied their demands were either killed or maimed. These dismal stories did not startle me, though such crimes were at that time so extensively committed even in Seoul that only a few well-to-do Koreans escaped the ordeal.

Admiral Saito, Governor-General of Korea, has the incorrigible habit of repeating "All is well in Korea." The truth is, all was never well, and is going to the bad. I cannot understand why the incurable optimism of the Governor has not been corrected with straightforward statements of the facts.

The assassination of Mr. Bin Gen Shoku at the Tokyo Station Hotel, in my opinion, does not so much reflect upon the efficiency of the police as upon the misleading assurance of "All is well in Korea." Notwithstanding, as Korea is well known for its finished products of propagandists, intriguants, and assassins besides jinsen and lacquer-wares, it requires a fine sense of discernment to tell propaganda from actualities.

"The safest way," observed our Lunchingtsun manager, "is to prepare for any and every serious danger that might be talked of in the streets." Evidently he was acting on this axiom in providing in his office two cans of kerosene and some rags which he meant to use for setting fire to the bundles of bank-notes and other valuables in case of extremity.

Shortly after my arrival in Lunchingtsun, the manager introduced me to a middle-aged gentleman in Japanese clothes —Col. Mizumachi was his name. Later, I learned that this plain-looking man was the author of the famous fiasco upon which so much ink and much more ire were spilt by the foreign press both in Japan and China. As his ill-fated letter to Rev. Foote declared, he and a few junior officers were sent there to act as

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"liaison officers" between the expeditionary force and the outer world. That Chientao is an integral part of the Republic of China no one can doubt; but its actual status leaves it as a no man's land or every-body's land. Though administrative matters are attended to by the Chinese officials, a comprehensive exception is reserved by the Japanese Consul-General who claims to look after his countrymen, namely the Japanese and Korean residents, in juridical matters. The claims, however, are not readily acceded to by the Chinese authorities in cases where Koreans are concerned; for the former, by a strange logic peculiar to the Chinese mind, still consider the latter as their subjects. Practically the entire population thus placed under divided counsels and claims is Korean, the Chinese and the Japanese remaining negligible minorities in number. The situation has become more complex by the ever-increasing influence of the foreign missionaries. It would be no exaggeration to state that the real rulers of Chientao have been a handful of these men and women during the last decade. To the natural longings of man living in this sparsely populated prairie and battling with the necessities of life, the missionaries supplied the love of God and His promises; while to the sick and wounded they, being trained physicians and nurses themselves, gave medicines and medical treatment. On a small hill at the entrance of the village stand their spacious brick buildings including a hospital, a church, and the residences of the preachers and nurses. Indeed, the moral courage and simple devotion with which they have followed the divine call to this desolate nook of the world deserve our admiration, and I do sometimes think that if the Japanese in Korea had shown as much sympathy and love toward the natives, the new addition to the Empire would not have been what it is to-day. But for all my respect for the missionaries, I could not listen with equanimity to the various stories about their activities during the darkest days of the guerilla war—about their shadowing the Japanese troops with their cameras, taking photographs of the alleged atrocities, and sending the pictures thus taken to the anti-Japanese papers and elsewhere to incriminate the expedition. When advised to refrain from meddling in politics, these gentlemen were reported to have declared it their duty to interfere whenever and wherever the cause of humanity was at stake. No one doubts the sincerity of the motive that prompted them to criticise Japan, but I do doubt the soundness of their judgment. The world once started rolling by the Versailles conference, from Nationalism toward Internationalism, will reach its destination in time to come, and then, and not until then, a citizen may be justified in meddling with the interests of a foreign power in the name of "humanity." Removed as they are from the realm of realism, those missionaries who maintain a sympathetic attitude toward the Korean independence movement seem to overlook the important question of political expediency. One "sick man" in the Near East was the cause of much bloodshed and international enmities; one misgoverned China bred several wars and innumerable civil wars, promising to give rise to more troubles for some time to come; and any student of politics may perceive that an independent Korea would mean a valuable addition to the store of new evils not only for Japan alone but also for the whole world. As I remark elsewhere in this article, the Koreans, being stripped of their legitimate means of defiance, sink so low as to fan the flame of anti-Japanese sentiments among the American residents in Korea, mostly missionaries, with the faint hope of realising their dreams out of the ruins of an America-Japanese war.

"Within five years," I heard a distinguished Korean nobleman predict, "there will be a war between Japan and America."

"Japan was pushed to the forefront of nations by the militarists," opined the prophet in white; "and the same militarists are now working her destruction."

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THE RED CROSS SOCIETY OF JAPAN

The Twenty-Ninth Ordinary General Meeting

ON the 5th of May when the azaleas were blooming in all their spring glory in Hibiya Park, a brilliant assemblage of 15,300 persons, or thereabouts, awaited the coming of H.I.M. the Empress to open the General Meeting of our Society in person.

Although it was in the middle of the rainy season, we were fortunate in having a bright day for this important gathering, in which distinguished guests as well as the officers and members of the Society met to celebrate the close of the fiscal year.

Of the Imperial Family those present were T.I.H. Prince and Princess Higashi Fushimi, as deputies of H.I.H. Prince Kanin, Honorary President, also H.I.H. Prince Takehiko Yamashina, H.I.H. Princess Kuni, H.I.H. Princess Nashimoto, H.I.H. Princess Kitashirakawa, and H.I.H. Princess Fushimi Jr. Of distinguished guests we may mention Minister of the Interior Tokonami and Minister of the Navy Kato, with Vice-Minister of War Yamanashi and Messrs. Sugano and Suzuki, Chiefs of the Bureau of Military Affairs and that of Medical Affairs in the Navy, respectively. Mr. Oka, general superintendent of the Metropolitan Police Board, was also present, as well as many of the superintendents of our branch organizations.

Her Imperial Majesty the Empress arrived punctually a few minutes after 10 a.m., and was respectfully welcomed by members of the nobility present and the officers of the society. Her Majesty was first escorted to a private reception room where she graciously gave audience to the following privileged persons: the president and vice-president, with Viscount Ishiguro, honorary member, Marchioness Nabeshima, president Volunteer Nurses' Society, Madam Motono, vice-president, and the managers of the Society, Dr. Sato, president of the Red Cross Hospital, and superintendents of the branch organizations of both societies.

The president first submitted the annual report, together with other documents, including a report on the present condition of the Red Cross Society, to Her Majesty for approval, after which H.I.H. Prince Higashi-Fushimi led the way to the place of meeting, followed by the president and the two vice-presidents, also Messrs. Tokonami and Kato and General Yamanashi and the other officials before mentioned. Mr. Hirayama, the president, then submitted his report of the business transacted during the year and a financial statement, the year being the ninth of Taisho (1920). The election of standing councillors and supervisors next took place, the voting being unanimous.

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After this Her Majesty the Empress appeared and was enthusiastically greeted by three hearty banzais. Her Majesty graciously acknowledged the salute and in person expressed the following gracious words.

"We are pleased to be present in person at this 29th General Meeting of the Red Cross Society of Japan and to greet all the members here assembled. A relief corps which was sent to the extreme Far East several years ago has not yet returned. But in general the conditions are such as to permit us to say that peace is practically restored. Now in regard to the duty of this Society in time of peace, it is evident that we should strive after greater progress in relief work, year by year. We would therefore suggest and urge that all the Red Cross members earnestly unite and do their best to promote and extend the work of our Society."

H.I.H. Prince Higashi-Fushimi made the response to Her Imperial Majesty's message:

"On this happy occasion when we are all gathered here to celebrate the Twenty-Ninth General Meeting of the Red Cross Society of Japan, we all deeply felicitate ourselves upon your majesty's presence here and gracious message, which we esteem a signal honor to our Society. Our Society has now attained its forty-fifth birthday, and numbers over two million members This striking progress has been made entirely owing to your Majesty's gracious encouragement and generous assistance. This great beneficence of your Majesty's we hope to acknowledge by sincerely endeavoring to advance the work of the Society in accordance with the kind suggestions we have just received from your Majesty."

After this, President Hirayama announced the close of the meeting and H.I.H. the Empress retired amid the hearty farewell acclamations of the company. Her Majesty acknowledged the salutation, and quietly returned to the Palace.

Among those present may be noted Madame Bielkiewicz, and Dr. Jacobkiewicz, officers of the Polish Orphans' Relief Society, the seventeen members of a Korean sightseeing party, and the five members of a Hawaiian tourists' party.

The principal part of the Report submitted by the President is given herewith:

"On account of the absence of Prince Kanin in Europe, H.I.H. Prince Higashi-Fushimi has kindly consented to preside in his stead, on this auspicious occasion, being the 29th general meeting of the Red Cross Society of Japan. That Her Majesty the Empress has graciously condescended to favor us with her presence here to-day has caused profound gratitude to fill the hearts of all present on this occasion.

"That Viscount Ishiguro has zealously devoted himself to the good of this Society from the time he was elected president February of the 6th year of Taisho to September (1920) of last year when he resigned on account of his advanced age, is a matter for deep gratitude on the part of all the members. And it is an honor not only to him but to our Society that he was raised to the rank of Viscount in appreciation of his long and meritorious service.

"I, Shigenobu Hirayama, have been appointed to succeed him in the presidency, and Mr. S. Sakamoto succeeds me in the vice presidency. I feel this to be a heavy responsibility for me to assume but am encouraged to hope I may sustain the burden through the kind co-operation I trust I shall receive from you all.

"As to the financial statement, as it is separately printed and will be distributed to you I need mention here only the most important items:

"The occasions for relief work reached 318, and 130,981 persons are believed to have received aid. There is gradual improvement in the tuberculosis preventive work. Permanent relief stations and circuit relief work are increasing and also seaside resorts for children to recuperate in; the number of head nurses

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under pledge are 322, with 3,362 women nurses and 865 women student nurses, Hospitals, headquarters and branch, number 18. The two corps of relief workers sent to Vladivostok in November of last year are still there. One corps is working in the Military Hospital while the second is treating Russians and other foreigners. Both are doing good work.

"The General Conference of the International Red Cross League was held in Geneva, Switzerland, in March, 1920, and at this time we were represented by Marquis Tokugawa and Dr. Arata Minagawa, who reported a successful meeting when they returned home in July of the same year.

"Again in March 1921, the 20th International meeting was held in the same city at which time Doctors Kumazo and Kuwata were commissioners, and wired us that every thing passed off well. The two gentlemen are Standing Councillors in our Society.

"As to International relief work we may mention our assistance to the Polish people, as we contributed to the Epidemic Relief Fund, and also agreed to send sanitary supplies to the prisoners remaining in Eastern Siberia; and in addition to the work of our Red Cross Contingent in Siberia, we assisted the Polish orphans there; divided into several parties we gave each temporary asylum in Japan and have been helping to repatriate these poor children since July, 1920. Since the beginning of 1921, we have extended aid to our friendly neighbor China. The Japanese-Chinese Industrial Association materially assisted the famine sufferers, and our Society co-operating with this organization despatched a relief corps to China in March, giving aid from three centers, viz, Peking, Tungchow and Tientsin.

"Her Imperial Majesty the Empress was graciously pleased to visit the Hospital maintained by our Society on April 6th, and presented the patients with cakes. She bestowed like attentions upon the Polish orphans staying in Tokyo, and moved us even to tears by her kindness.

"The membership of the Red Cross Society of Japan has now reached two million and the total receipts for the year are ¥37,000,000. Such good results are owing mainly to the energetic work of officials and members, for which I feel profoundly grateful, and look forward to still greater expansion through your hearty co-operation."

Revision of Regulations

In harmony with the movement initiated by Occidental Red Cross Societies, to institute and extend relief work in time of peace, for the good of humanity, our Society surveyed conditions at home and abroad, and revised our regulations to meet the demands of post-war times. These new regulations are to go into effect May 15, 1921.

In addition to the four supervisory boards functioning heretofore, a fifth has been added, viz. an Investigation Board. The other four attended to General Affairs, Relief Work, Finance, and Secretarial work. The new Board of Investigation will attend to the following named matters:

(A) General work and reports on domestic and foreign sanitation and health maintenance.

(B) Business pertaining to (1) The International Red Cross Convention, (2) the international work of the Red Cross Societies of the world.

(C) Business pertaining to Juvenile Red Cross Societies.

(D) Propaganda Work.

(E) Museums and Exhibitions.

(F) Interpretation and Translation.

(G) Publication Work (Organ of the Society)

(H) Relief Work for Prisoners of War.

Another change was in the addition to the work of the Relief Board of the care of prospective mothers and the protection of child life.

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Regulations for the Training and Licensing of Midwives

In the training of women as midwives the history of Japan shows we have had great success from of old up to the present. Obstetrics is an important science with us, and almost every hospital has an obstetrical department. So our Red Cross Hospital has its maternity ward for women in confinement. This is open to the poor without charge. But according to the new regulations we shall make a specialty of this free treatment for prospective mothers as one of our sociological experiments in child-welfare work. The first experiment will be in Tokyo. A new hospital is to be built where the work can be supervised by the staff at Headquarters. Later we hope to extend this work throughout the Empire.

In the licensing and training of midwives, we act in accordance with strict government regulations. Those applying for a license must meet the following conditions:

(1) Age must be above 20 years.

(2) Applicants shall have passed the required examination in obstetrics; or

(3) have graduated from the school or place of training designated by the Department of the Interior.

Furthermore, without a year's study applicants will not be accepted for the examination to be given by the governors of prefectures, according to the regulations of 1899.

At present the number of midwives in Japan is as follows:

(A) Graduates of specified schools	396
(B) Licensed after examination...	22,421
(C) Former practitioners	11,531
Total	34,348

This is 6 per 10,000 of the population.

In the Red Cross Training School for midwives, the course is two years. In addition to the science of obstetrics, ethics and the outlines of Red Cross work are taught, and great attention is paid to the development of character.

Education of Nurses to lead in Public Sanitation Movements

At the first meeting of the International Convention of Red Cross Societies March 1, 1920, in Geneva, Switzerland, it was decided that nurses should be educated to lead in public sanitation movements, and that, in preparation for this, each nation should send a student to the Royal Woman's College in London, England, in October of that year. However we could not find a suitable candidate so soon and finally failed to send one at all. This year again the request came to us to send a candidate and on investigation the society found a suitable person to go. Miss Masako Tabuchi head nurse at the Okayama Branch is the one selected and she will sail for England on the S.S. *Kleist* in July.

The Relief Corps in Vladivostok

April 12, 1921, bubonic plague appeared at Vladivostok, and has since been spreading with alarming rapidity. Most of the patients were Chinese of the lowest class. When the epidemic was at its worst, fifteen corpses were found on the streets every day, and as it was impossible to tell where they came from, the places of infection could not be cleansed and isolated. The Board for the Prevention of Plague of the Japanese army stimulated the sanitary department of the Russian government to act more energetically, and private police for the elimination of the plague were increased and census taking and isolation measures strictly enforced. The Chinese were also aroused

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and the coolies were required to submit to inoculation. The Relief Corps of the Red Cross Society of Japan which was then in Vladivostok took charge of this work. Beginning May 14th, over 2,600 persons were inoculated with preventive virus. At first the Chinese coolies made strenuous objection to the inoculation order, but later they wakened to a realization of the danger they were in, and discovering that the Japanese escaped the disease because they had been inoculated, they came voluntarily and asked to receive treatment. Later they became more appreciative of the work done by our army and the Red Cross workers, and are now very grateful for their preservation.

Kōshi O-son gojin wo oii ;

Ryokuju namida wo tarete rakin wo hitasu ;

Komon hitotabi irite fukaki koto umi no gotoshi ;

Kore yoii shorô kore Rojin

Closely, closely the youthful prince now follows after the jewel-bright maid ; —the tears of the fair one, falling, have moistened all her robes. But the august lord, having once become enamored of her—the depth of his longing is like the depth of the sea. Therefore it is only I that am left forlorn,—only I that am left to wander alone.

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WHO IS NIGHTSHADE?

By PEN GRIFFITH BUNYODA

Of the Nineteen Dove-set Stave

I

WHO IS NICHIREN?

By REV. CHIKEI TSUNODA

OF THE NICHIREN BUDDHIST SECT

IT is about time to analyze St-Nichiren's history and his enlightenment for the whole of mankind, because in the present world's condition there are terrible cries of fighting, the sound of money, unrestrained passions and anxiety for daily necessities of life; those shadows now are obscuring St-Nichiren's doctrine in my opinion and his doctrine would reject them from the living condition of humanity. That such an epoch was coming on the earth nobody knew, not even a prophet; about three thousand years ago there is no one in the whole nation of every country except Sâkyamuni Buddha only who knew. Now we have found a Sûtra of seven thousand and four hundred volumes which was preached during his life. Among the volumes Saddharma Pundarika Sûtra (Hokke Sûtra) are the best scriptures and it is the truth to save human beings. The Buddha said himself of the Sûtra (Chapt. 23) "After I have died and passed about five times five hundred years the light of Saddharma Pundarika Sûtra (Namu Myōhō Renge Kyō) will influence widely and deeply." The period was explained by St-Nichiren, our sect founder in Japan as follows.

Shōbō 1000 year

First five hundred years is a period of deliverance. All disciples who got a truth of the Sûtra long long ago, they now received a certificate to advance Buddha.

Second five hundred years is a period of meditation.

Zōbō 1000 year

Third five hundred years is a period of reading Sûtra and hearing preaching.

Fourth five hundred years is a period of building Temples and pagodas.

Mappō will continue 10,000 years

Fifth five hundred years is a period of fighting and discussion.

When we advance into the Mappō period and pass one hundred and seventy-one years, St-Nichiren is born in the years corresponding to 1222 of the Christian era. He read over all the holy Sûtra of Sâkyamuni Buddha four times and studied them carefully. At last he decided that Hokke Sûtra is the pure doctrine of the Buddha and he understood it as the true reason of the descent of Buddha into the world. Its characters, sixty-nine thousand three hundred eighty-four in number, are Buddha's spiritual bodies in each character. Hereafter St-Nichiren's mind agreed with the truth of Hokke Sûtra and his great work was working out the meaning of the Sûtra. It is said in the Hokke Sûtra (Chapt. 13): "When the period of Mappō comes many ignorant religious people will misunderstand the truth of Buddha and persecute the re-

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ligionist of Saddharma Pundarika Sûtra; how will they persecute? they will despise him, they will drive out from his residence, they will exile him far from his country frequently. If any of my disciples appear at the period they must keep strong and patient in such heavy persecution because it is a holy order of the Buddha." St-Nichiren believed deeply the testimony and also he anticipated such persecution was coming on his own body in the near future. Hokke Sûtra says again (Chapt. 21 and 22): "Listen! Jiogyo Budhisattiva! I am not a new Buddha of physical body. I have been the Buddha of original enlightenment from all eternity; this discovery was called Anutar Samayak Sanbodhai. After I have entered Nirvana (the state of supreme happiness of the Buddha) you propagate the doctrine honestly! This is your responsibility! although the place may be in a chapel, in a garden, in a forest, under a tree or in an ordinary house carefully preach and practise! those places are holy pulpits!" When Sâkyamuni's preaching voice sounded to all Budhisattwa's tympanum they proposed to appear at the period of Mappō and propagate Hokke Sûtra but Sâkyamuni did not allow it to them except Jiogyo Bodhisattwa only, why? Because it is too difficult for numerous disciples. Apostle Jiogyo only was chosen among them to achieve Sâkyamuni's holy great command. From the time of Sâkyamuni a prophecy descended on the period of Mappo (fighting and selfishness). The prophecy does not yet begin to work by Apostle Jiogyo, but about two thousand and one hundred years after from Sâkyamuni's Nirvana, Nichiren considered himself that now is the time of Sâkyamuni's prophecy but there is no appearance of apostle Jiogyo yet. Why is he so slow coming! if he never appears the Buddha will have become a great liar; But his hot belief was boiling with the truth of Hokke Sûtra. From the boiling belief he discovered himself as Jiogyo Budhisattwa come to life again, the holy successor from Sâkyamuni Buddha. The reason he so decided was because his past life just agreed with words of the Sûtra. His persecution was for the enlightenment of Hokke Sûtra entirely as follows.

(1) He was rejected from first temple where he was tonsured for Hokke Sûtra.

(2) He was wounded on his forehead by the sword of a religious enemy for the Hokke Sûtra.

(3) He was driven out from his preaching place and the building was burned for the Hokke Sûtra.

(4) He was exiled to Ito island; it was punishment by the feudal government for the Hokke Sûtra.

(5) He was compelled to sit down on a straw matting to be beheaded under the sword of a religious enemy for the Hokke Sûtra.

(6) When he was preaching on the street, stones and tiles were thrown like showers, he was struck with weapons, with a holy book or with the stick of the enemy for the Hokke Sûtra.

(7) He was exiled again to Sado Island by the central government for the Hokke Sûtra.

Of course the Hokke Sûtra is most the pure law of Buddha to save all living beings from their suffering to paradise. On account of the past that St-Nichiren's work was for all living beings of humanity, he worked as was shown in Sâkyamuni's prophecy entirely. If St-Nichiren did not appear on the earth the Buddha's prophecy would be his falsehood and Buddha would be a trickster or a fraud.

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St-Nichiren's work was great evidence and was real life of the Buddha's prophecy. According to Nichirenism we called "Reading Hokke Sûtra with the body." There was no man, no Budhisattwa who sacrificed his life for Hokke Sûtra like St-Nichiren did. Christ was crucified but it was not for Hokke Sûtra! Louis XVI was killed, Napoleon was exiled, but it was not for Hokke Sûtra. From the time of Sâkyamuni Buddha to the present there is no one whom we may consider the incarnation of Jiogyo but St-Nichiren.

Miracles of St-Nichiren

There are two aspects of material and spiritual in every religion. We may recognize the material aspect with scientific knowledge and the spiritual aspect with only a faith which is sprung from a pure mind like crystal as when our mind is free from complex ideas which are tied up with the ropes of eyes, ears, nose, tongue and body; as the mind is freed from the senses it will be nearer to the spiritual circle than before. It is so difficult to recognize the spiritual because it is covered with scientific doubt. (Sometimes we find ourselves pure minds to do compatible work, but the mind is interrupted in doing its best by the temptation of beauty or elegant articles, and sometimes the mind is stopped in doing a good act by the devils of voice, fragrance, taste or feeling. Also the mind can not escape from a perplexed bond to free benevolence. If it may be explained or realized with scientific intelligence it is not a miracle. A miracle may appear from only pure mind which has no selfishness; it can never be understood by a person who desires wealth, reputation or passion. The Miracles of Christ have appeared from his pure mind for salvation, the Miracles of Buddha, came from his great compassion, St-Nichiren's miracles have appeared from his crystal free mind for benevolence. Well ask yourself if your mind is clean or dirty? Is your measure of religious knowledge enough or not for salvation? St-Nichiren was an incarnation of Jiogyo Budhisattwa and has had superhuman power. If it is hard for you to believe your religious position you are a long distance from the spiritual circle yet. Miracles are not events to discourse on with the knowledge of astronomy, geology, chemistry or physics, etc. At the same time it is my duty to introduce the miracles which are part of the great Budhisattwa's works.

Just a few hours before St-Nichiren (Sun Lotus) was born in Kominato village, there opened beautiful blossoms of lotus on the sea near the village. The smiling petals in white and red colors were shining in the rising sun, and the brilliancy changed them to golden or golden to silver. All fishers and farmers wondered, and suspected the event but this marvellous event was produced by St-Nichiren's birth. Hereafter the baby's future was watched. How! what will happen when he grows up. Also his mother conceived at a time that she had dreamed that "the Sun had entered into her abdomen." On the birthday of the holy baby there was discovered a hot spring which sprang out from the yard and the water was used for the baby's first bath. After he had entered the priesthood at Kiyosumi temple, he considered why there should be many sects from only one Sâkyamuni Buddha's principle. Then he commenced to pray to Kokujō Budhisattwa, (Divine of wisdom) he fasted during twenty-one days and nights and said "O, Kokuzō Budhisattwa! let me know the truth of

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Buddha and understand entirely all doctrines of every sect I am intending to save all mankind with the truth. Please let me become the wisest man of Japan." At the end of the twenty-first day a spiritual old man appeared and gave a jewel which represented all knowledge, and when he received it the shrine's door opened of itself. Hereafter his knowledge never questioned but followed smoothly the Buddha's truth; Beside these miracles some nights stars flew down to the branch of a plum tree by his requirement, on some days when he was reading Hokke Sûtra many spiritual guardians to the Hokke religionist appeared in the air before his holy seat, when he was exiled to Sado island his small ship was going to be wrecked in a terrible storm. All passengers were anxious and asked him, "O, help us, let us not get into misfortune, please save us from this danger." Immediately he took an oar and wrote the characters (Namu Miyōhō Renge Kyo) (南無妙法蓮華經) (Saddharma Pundarika Sûtra) on the waves. It was clearly seen like printed letters and after a few hours the storm was gone. If a person who has a crystal mind without selfishness can see it any time at present when the waves are smooth. In the country of Kai Province where he was travelling farmers were suffering from many leeches (bloodsucker). He was compassionated for them and prayed. The leeches were changed into pebbles very soon. Now the pebbles are produced there. Among his miracles the punishment at Tatsunokuchi of being beheaded attracted great attention and wonder on the part of the feudal government, and all Kamakura citizens and other priests. Of course St-Nichiren was a great revolutionist in Buddhist religion as he recognized himself. This opinion of salvation was against the chief of the government and archbishops of every sect, as he considered them hypocrites or leaders of hell, and he argued it with the truth of Sûtra and the present facts and many evidence. For this reason the anger of the government, the jealousies of priests and resentment of other believers gathered on his body. Then they tried to discuss with him but were defeated. They tried to eject him from place to place but everywhere his believers were increased day by day. So they thought that if they did not pay attention to his preaching his religious propaganda would capsize their political or religious position. Finally St-Nichiren was brought to Tatsunokuchi where criminals are executed by the powerful chief of the government. If he were an ordinary man he would fear and be discouraged at the thought of death, but St-Nichiren was glad to sacrifice life itself for Hokke Sûtra, and accepted punishment and execution as though they were a good dinner and a soft bed. When he was all ready to be beheaded Saburo Naoshige flashed the sword and said, "Well, Respectful Nichiren! I heard that you are a great high priest and that you are guilty of no criminal violation such as murder, rebellion or robbery, only you are calumniating other sects to propagate your new doctrines. On this account I must cut your head off by order. Now I am an old man of fifty years, and although it is my duty I do not want to kill you with a feeling of my own sin: If you now repent and give up your new doctrine I shall be glad to plead with the executioner for your life. I am sure that the government will excuse you." Nichiren looked straight into the face of Saburo

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Naoshige and said, "It is my desire to sacrifice my life for Hokke Sûtra every day, now I throw away my head that I may transfer myself into the Buddha's world. It is like exchanging sand for gold and buying a valuable Jewel with a stone." He sat down in good human without moving like a great stone. The words of Saburo Naoshige could not save Nichiren and he said, "O, Hateful Nichiren! O, Abominable Nichiren! Now! Now!" The big sword from Saburo's loins flashed into the air. Suddenly the sky clouded and a terrible storm with thunder and with a strong earthquake broke out. All fires disappeared at the moment and the murderous sword was broken into three pieces and Saburo Naoshige fell down vomiting blood. The executioner and many warriors were put to fear, and as they ran away, St-Nichiren called after them, "Why are you running away and leaving the criminal? Come back! come back! and cut my head off!" But nobody came to St-Nichiren again. One of the officers reported to the Kamakura Government, that they could not succeed. This event was the most famous miracle of St-Nichiren. The miracles produced agnosticism in the man who has not spiritual knowledge, but it is not inconceivable for St-Nichiren, because that all phenomena, mental and material in all time and space are a transformation of his own mind St-Nichiren himself knew. The relation between the individual self and the whole external world at present is the same as St-Nichiren experienced six centuries ago. If we look at the sun and moon and look upon mountains, rivers, plants, trees and land in relation to St-Nichiren those are his phenomenon. If we look at them from our individual mind they are transformations of our mind but we are not aware of it. In this way mind and external things are the same being; Thus Nichiren's mind is free from clouds, rains and storm or free to fold up a sword, to open lotus blossoms and to write on water.

The Doctrines of St-Nichiren

The principal doctrine was established to connect Buddha's original enlightenment with all living beings; It is the spirit of Hokke Sûtra; Also it is the philosophy of all philosophies in the world. And it is not a mere essay, a logic or useless theory. It is practically working in general living beings in time and space, consequently it is very difficult to explain it sufficiently on a few pages; so now I may describe some digest of it as follows:

A.—The present human body is Buddha's body (There is no Buddha outside our mind).

B.—The present world is Buddha's world. (There is no holy world outside our material world).

C.—The passions are enlightenment. (There is no holy perception outside our lust).

(A) Buddha, Paradise and Enlightenment are within the pure spiritual boundary; Humanity, world and Passion are within the impure boundary. The comparison is like the contrast of white and black or medicine and poison. Why are such oppositions found together? Let me take an illustration. There is chemical morphinum, and the morphinum is a strong poison but when it is injected into a physical body which is suffering from Asthma or Bronchitis it is the best medicine for the disease. The morphinum is good medicine some times to save, and it is terrible poison some times to kill. But the medicine and the poison are same thing, there is no difference in materiality.

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Buddha's enlightenment is hiding in our mind and it is covered with passion's clouds and when the cloud is dispelled enlightenment will appear immediately in us. It controls our mind just the same as the light of a candle is produced from the candle and shines itself on external body. Look how original gold is contained in a mineral! There is no gilt in sight but the miner recognizes it surely as pure gold notwithstanding whether it is in bright or dark colors. According to "The Doctrines of Nichiren" There are ten different worlds in our mind.

(1) When Virtue and wisdom have been fully manifested, that is Buddha's world.

(2) When one can save both himself and other, that is Budhisattwa's world.

(3) When one saves himself only, who perceives (the twelve) causes, that is Engaku's world.

(4) When one saves himself only, who perceives (the Four) causes, that is Shōmon's world.

(5) When one merely enjoys pleasure, that is Deva's world.

(6) When one acts well for the sake of acting well, that is human being's world.

(7) When one acts well for the sake of one's own fame and interest, that is Ashura's world.

(8) When one is a fool, and is not ashamed of it, that is Beast's world.

(9) When one is covetous and sordid, that is Preta's world.

(10) When one is lawless and hard-hearted, that is Infernal Being's world.

In the ten worlds, when Buddha's world (1) appears in the mind of human beings (6) just in a moment, it is called a momentary Buddha; if the benevolence continue during a day, it is called a day Buddha; if a year it is called a year Buddha; if eternal, it is called eternal Buddha. Of course we are human but some times they are momentary Buddhas or one hour Buddhas. Therefore there is no Buddha outside human beings. When infernal being's world (10) appears in the mind of human being, (6) it is called infernal beings. When human being's world (6) appears in the mind of hell's beings (10) it is called human beings (omitted (2) (3) (4) (5) (7) (8) (9)) In this way when Buddha's world (1) is acting on surface other nine worlds are concealed in the inside of the Buddha's world.

The ten worlds contain each other, and they make a hundred worlds, each world of the hundred has ten inherent influences (technically called JYŪNYO) and it makes one thousand worlds, and each of them contains three states of spiritual and matter and it makes three thousand worlds as below.

Ten worlds × 10 worlds = 100 worlds × 10 inherent influences = 1000 worlds × 3 states of spiritual and matter = 3 thousand worlds. (In a mere single act of thought in a mind are contained the three thousand worlds; Technically called "Ichinen Sonzen" I have omited sufficient explanation of here.)

According to the diagram Human lives in Buddha, Buddha lives in mankind; The explanation is the same as the illustration that fire appears from a stone, ice melts by its frictional heat, indeed enlightenment lurks in our mind, and we are Buddhas but all living beings can not discover it, and recognize themselves as humanity only, just the same as a drunken man who believes himself as a poor man no matter if he possesses a big valuable diamond in his pocket which he has for-

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gotten. Do not doubt that all the time we are Buddhas and any time we may advance to original truth without rejecting the present body.

(B) A momentary Buddha, a day Buddha or a year Buddha are discovered already among humanity; when we recognize ourselves as such Buddhas our human world will be transformed into Buddha's world, when we discover ourselves as eternal Buddha our present world will become the Paradise of all the Buddhas, which illuminate it with a Glorious Light, without being removed from the present world. Always the condition of the world follows the mind of human beings. A happy mind produces a happy land; a sorrowful mind produces a grievous country; pure holy mind produces a glorious world. It is in reference to this that our founder, in his work entitled KANJIN HONZON SHŌ says, "The present world which was discovered by the original Buddha of our mind is now free from the calamities of conflagration, wind and deluge, and has got rid of the four epochs: creation, existence, destruction and emptiness. Hence we find it transformed into Paradise. The Buddha did not die in past time nor will he be born in the future. He is one and the same with those whom he enlightens. His mind contains all phenomena in time and space."

(C) A root of beautiful lotus blossom, takes manure from the mud, the mud is dirty and the lotus is beautiful but the beautiful flower can not open without filthy mud; the lovely chrysanthemum was produced from dusty manure. When we look with physical eyes at them the flowers are beautiful and mud or manure is the opposite, but when we consider them in minds with Buddha's enlightenment in them both are beautiful. Why so? Because Great Eternal, Natural Law (MYŌHŌ, the truth of Buddha or the life of Hokke Sûtra) is only one, and its separations are all things in time and space. The late Nissatsu Arai, Archbishop of our Sect said, "The present world is the world of Buddhas and of Glorious Light, and men are unconscious of the Paradise into which they have already actually entered. Their minds being thus confused, they give rein to the four passions of avarice, anger, folly, and pride, and find themselves in the painful regions of birth, old age, disease, and death; so that they are obliged to pass through a series of transmigration in the world of evils which is ever a prey to Great Fire in times past, and present and future. But all these pains and miseries are, in fact, voluntarily incurred by the people themselves; they are not proper and natural to the real state of the world, which is in itself free from them a together. Sâkyamuni explaining the real state of this world says, "This my region is peace and rest." According to this reference, the passions of sadness, pain, trouble are production of people's bewilderment. Those are waves of enlightenment. Water is not waves, waves are not water but there are no waves without water. Shadow is not substance, but there is no shadow without substance. Sunshine, moonlight, mountain-height, sea-depth, stone hardness, sponge-softness, flowers-color, bird-singing, those are reflections of the great truth (MYŌHŌ). Also it explains our humanity by saying that sensation, imagination, consideration, temptation and all other passions are movements of the Great truth. If man perceives by his religious intelligence those transformations he will return to a

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real world of illuminated glorious light. Therefore St-Nichiren said "RISSYO ANKOKURON." "Change your beliefs; be converted and return to the truth. You will then find that the worlds of evils, mortal, material and spiritual are all the world of Buddha. And the world of Buddha" (that state of mind in which complete enlightenment has been attained) "is not subject to decay; the land of Jewels" (another name for the same mental state) "can never disappear. The world is changeless and eternal, the land is imperishable and secure. All enjoy rest and peace, while their minds are wrapped in ecstasy."

Buddhist Devotion as Taught by St.Nichiren

The chief object of worship is our great Mandala. It is a symbolical representation of Buddha and the Truth; it embodies them in a visible form, and constitutes a focus and an epitome of the whole doctrine. In the central part of it are inscribed the characters 南無妙法蓮華經 (Namu Myōhō Renge Kyō) which is an extract of all the Sûtra by Sâkyamuni or condensation of all things of the universe with substance of enlightenment. Other characters on either side of Namu Myōhō Renge Kyō are separated from the principal Myōhō.

"What is the real substance of the Hokke Sûtra (or truth from the Myōhō)?" asks Nichiren. "It is nothing other than a human being, who, born of human parents, believes in the Hokke Sûtra." Indeed all things and all phenomena are reflected constantly on the Mandala. If any body sits and faces the Mandala he views his own mind reflected therein, and will find the enlightenment of his own mind joined to the original enlightenment, and simultaneously he discovers in his body the source from which all things and all phenomena in the external world have taken their rise. If one is most sagacious and possesses a good nature and believes strongly he will transform himself into that of the original Buddha's world immediately. If one has ordinary intelligence in common character he must consider frequently about the relation between the Mandala and own mind and also worship and pray, or investigate the holy books or hear sermons, and repeat Daimoku (Namu Myōhō Renge Kyō) in his heart; then he will surely receive great blessings, St. Nichiren said in his work "Hokke Shōshin Jyōbutsu Shō." "When a bird sings in a cage many other birds sing and fly down from the air upon the cage, and when the birds are singing outside of the cage a bird in the cage will sing, intending to escape from the cage. When we repeat Daimoku audibly our enlightenment will appear from the inside of our minds by its calling." If one is ignorant he only repeats Daimoku in his heart honestly and strongly, he surely will attain the Buddhahood. This is the miraculous oral practice in our Sect. Well, let us state an example. Devadatta was the bitterest enemy of Sâkyamuni. He fell into the infernal regions through having given rein to anger and fury, but afterwards by manifestation of the hidden reality behind, he produced the state of Buddhahood. It was through merit of the Daimoku, Shuri Handoku, a disciple of the Buddha, who was an ignorant man and could not even write his own name advance to Buddha by most strong belief in Myōhō Renge Kyō. Come one and all, and belong to our sect. Repeat the Daimoku! or consider about the Daimoku! or listen to a sermon about the Daimoku! If we examine

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present people there are many wise men and women in scientific intelligence but in religious character there is more ignorance than Shuri Handoku or Devadatta. Therefore it is necessary to repeat the Daimoku in their hearts. If we do so, and rigorously purify our thought, our bad appetites and passions will disappear of themselves, and we shall become inspired with the pure and lofty ethics of our Sect. As I have already explained the Buddha and the Paradise are in the present world so St. Nichiren taught us to respect and decorate the present more than the past and the future, because the present events are produced from the present. If any body does good enough in the present world surely he will receive future good compensation. When any one desires to advance Buddha in future he must do goodness with the enlightenment in his mind at present. Do not care for your future! It is better to do good at present than to care for the future. Help the poor, save the weak, take up charity work, salve evils with diligence and patience, and decorate sufficiently your present with them! Really you will belong yourself to Buddha without desiring; although people may desire zealously to become a Buddha in the future without the present goodness it is impossible. Do not look for a dreamy Paradise in the future outside of the present world. If we everywhere practise the doctrine of the Hokke Sûtra, it will fit us to be a Buddha, there is the paradise which is inhabited by all the Buddhas. We must work good enough honestly, positively, patiently in the absolutely pure and right way of the Daimoku. Repeat Namu Myōhō Renge Kyō in your heart or with the voice, and it will call up your enlightenment. Buddhahood may be attained by every body, Paradise is not so far away.

FIREFLIES

Hitotsu kite,

Niwa no tsuyukeki,

Hotaru kana!

Oh! a single firefly having come, one can see the dew in the garden!

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JAPANESE CAMEOS

By E. E. Speight in *The Far East*

AS I turned out of the Akamon, the old Red gate of the University, I met a young and brawny fishmonger who was a fine type of Iroquois, burnt to a copper tint, hawk eyed, his raven hair full and glossy, his step sure and springy and silent.

At the sudden vision I felt my heart strangely lifted, as though sailing the northern seas, and as our eyes met for a moment of stern cross-query, my limbs were braced as with the long forgotten energy of primeval days.

* * *

Outside my house Japanese soldiers were at their exercises. Three men were taking aim, with unloaded rifles, at distant targets.

I looked along the barrel of the first and I saw the brilliance of the morning triumphant over all the east.

I looked along the barrel of the second, and I saw a red devil with a loin cloth of tiger skin and fierce, lustful eyes.

And when I looked along the barrel of the third, I saw a bier, and a little child weeping at its mother's knee.

* * *

Reading in the train I am struck by the frequency in Greek of single words where we must use several:

Oistha, makar, kekmeka.

Thou knowest, O blessed one, I am weary.

And just as I have read this passage, my neighbour, a jaunty car-conductor out on a spree, says to his companion:

Kongetsu mikka sabotta:

This month, for three days I took it easy.

("Sabotta" is the past tense of "Saboru," formed from "Sabotage.")

* * *

Scarved and robed in purple, black and gold, the shaven nuns walk the forest road.

Silent are their steps, for green and soft is the path.

Above them tower the ancient trees, straight-stemmed as the masts of mighty ships, still as the sentinel stars.

The quiet thoughts of the nuns go out in prayers that are old as the hermits of India.

But the thoughts of the trees, they were born before the shaping of the heart of man.

And every one of those trees, with their noble crests upreaching to the sun, is a fountain of life that is borne afar by all the winds that blow.

But each of the said little nuns, in her solemn stateliness of gold and black and purple, is as a shadow that dieth back into the glory that is without beginning and without end.

* * *

The fathers and grandfathers of my pupils used to put little strips of the ayame or iris leaf into their old Japanese books to keep away the silvertails that eat into script and pictures alike and nest irreverently among the holiest precepts.

How interesting it was to me, therefore, to read in Sologub:

"There close to the window, hangs a sprig of sweet-flag, banishing all evil. It was put there by the grandmother, and the old nurse insists on its staying there. It trembles in the air, the sprig of sweet-flag, and smiles its green smile."

* * *

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JAPANESE CAMPS

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As the motor-bus sped along to Uyeno through the keen morning air the beauty of the girl-conductor filled me with wonder.

It was a high-bred kind of beauty, such as is met with among the more cultured of the aristocracy,—a lonely beauty and austere, poignantly appealing to some deeper sense of honour, some deeper kind of love than one is conscious of but at the rarest moments.

She was pale, with dark aureoles about her trusty eyes; her features had the shapeliness that comes from a long ancestry of pure emotion. She was winsome as a child, and as self-possessed as a wild falcon.

In her belted jacket and short skirt of blue serge, her sombre cap that hid her abounding hair, her large white collar and her dainty black shoes and stockings, she handled the full car with a coolness and precision and courtesy few men conductors are equal to, and it was a strange sensation to feel her gentle hands enforcing her injunctions to us to bring some order out of the bewildering chaos.

Those wise and earnest eyes never strayed; and after each encounter with a passenger she raised her pale and delicately moulded face beyond the invasion of any tarnished thought or rebel fancy, far from the deadening tumult that surged about her, into a proud and queenly solitude wherein she could hide her sorrow and her tears.

In Memory of Harindranath Thulal Atal*

Lo! a dark shadow and a sudden silence,
And one gone from our midst.
What portent, rising from the abysmal surge,
Beckoned him hence!
He was not such as life
Could daunt, or death entangle.
All the road
He traveled, every caravanserai
Echoed his faithful voice; his heart had been
Companion of Krishna and the lords
Of deeds that shall not die; his soul had seen
The great beginning, and he knew the lore
That lasteth to the end.
There is a world
We come most nigh in sorrow and solitude;
A world wherein
This life is but a trodden path, and death
A shadowy door; and many ways there are
Beyond our seeing, though they be so near
As our own dreams. And from that world there shine
Upon our bitter gleaning and our gloom,
Memories of them that gladdened us awhile.
Even as he,—of moments left uncherished
When they were with us, moments now enlarged
To sanctuaries of desire.
He has gone
As all things go, in a great loneliness.
Wherefore we gather who have been with him
In brotherhood, that haply he may know
How gladly we had drawn him back to joy
From out the darkness.
And in our remorse,
Surely great pity from the heart of life
Shall be upon us,—even for his sake.

Japan Advertiser.

* Written after the death by his own hand of a much loved teacher of Hindu in Tokyo.

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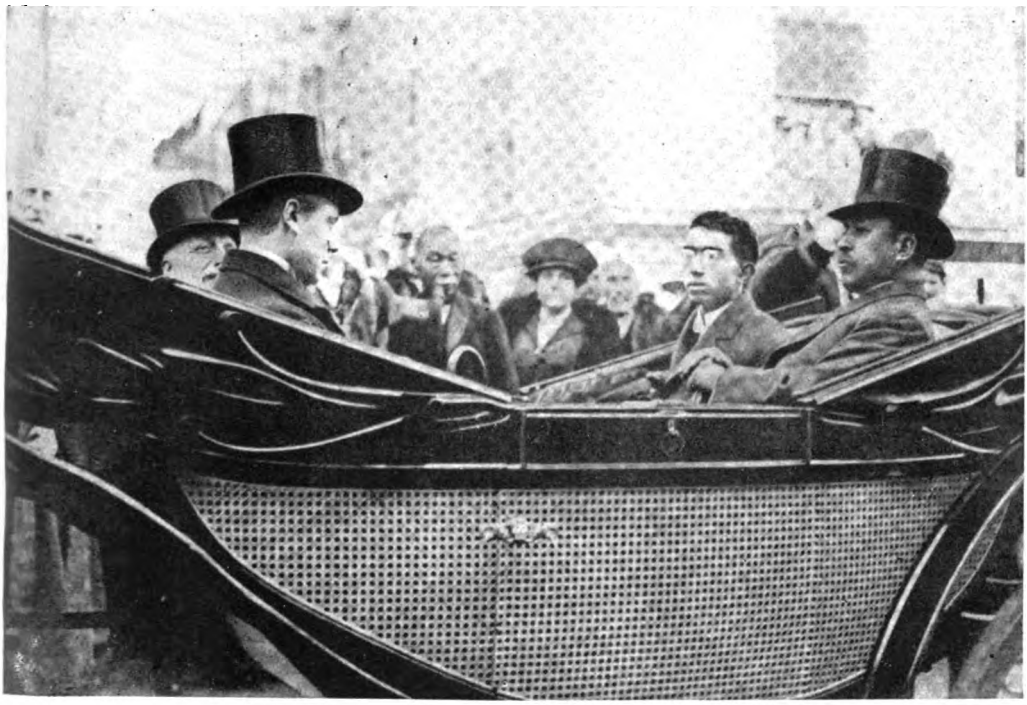
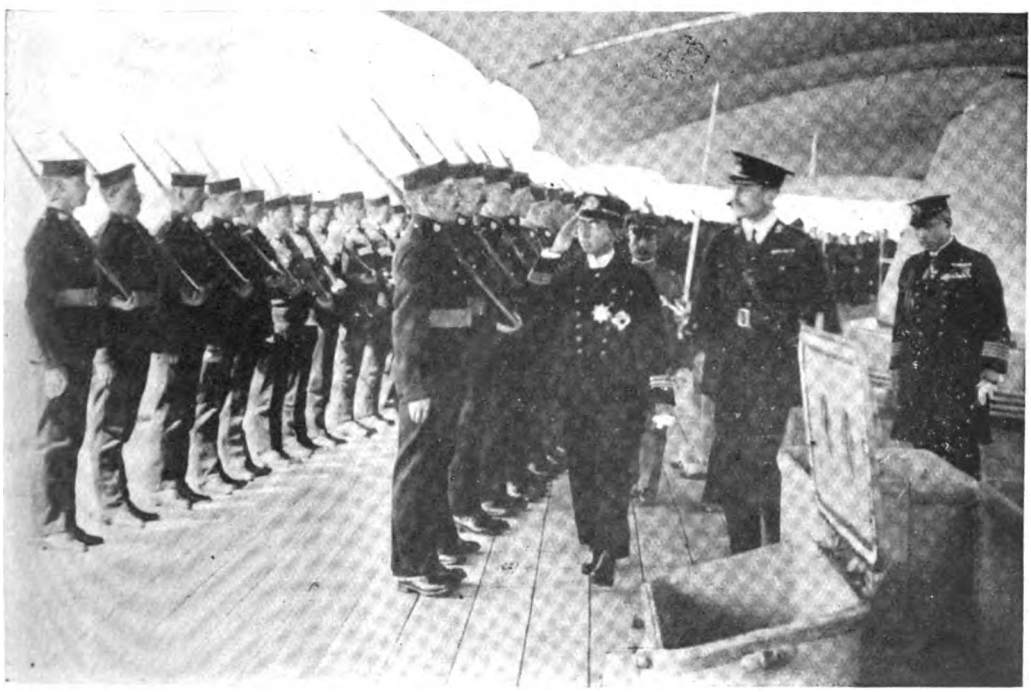


THE CROWN PRICNE STARTING FOR WINDSOR



ARRIVAL AT PORTSMOUTH

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NAVAL LANCH ON
THAMS

GREETING THE DUKE OF YORK
AT KENLEY

AT THE KENLEY AERODROME

THE CROWN PRINCE AT ALEXANDRIA

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THE CROWN PRINCE ABROAD

[Resumé from the Press in Japan Continued]

MANCHESTER, May 25. — After finishing his visit to Scotland His Highness the Crown Prince of Japan returned to England. At the brilliant dinner then given for His Highness the Ambassadors of the Allied nations, the First Lord of the Admiralty, Admiral Lee, and a number of European and Japanese ladies were present.

The First Lord, in his speech, dwelt on the changes in Japan in the last 50 years and the ancient traditions which sympathetically link Great Britain and Japan—loyalty to the Throne and love of the sea. He referred to what he described as the brave and momentous utterance of the Japanese Minister of Marine, recently offering to suitably limit Japan's armaments if the powers reach a reliable and unanimous agreement to the same effect, and he hailed with gratification the United States Senate's resolution authorizing the convocation of a disarmament conference.

The speaker declared that the Japanese Minister of Marine's action shows that Japan, though great in war, is greater still in appreciation of the world's need of peace. His hearers applauded this with cheers. He continued that he was convinced that Japan would never make the mistake which inexorably has brought all militaristic nations to ruin, of forgetting that peace is the world's greatest interest. Japan, he said, is rightly conscious of her strength, but she is ready to set the example of that moderation which is, ultimately, the greatest attribute of strength.

May 26.—The Crown Prince and his suite spent the morning visiting the Manchester ship canal. All the vessels displayed a profusion of bunting on the occasion. After lunching as the guest of the canal company, the Crown Prince proceeded to London. Before he left, he contributed £150 sterling for the poor of Manchester.

The Duke of York was present at the dinner of the Japan Society held at the Hotel Cecil the 26th in honor of the Crown Prince. On the occasion of the Crown Prince's visit to the Armstrong Whitworth Works at Manchester, the Managing Director, Sir Glynn West, gave him a large and beautiful model of the cruiser Kashima, and at the Crossley Motor Works Sir Kenneth Crossley mentioned that the firm had granted the Japanese Government the right to build Avro airplanes in Japan, and had orders from the Japanese Government for over £1,000,000 sterling worth of airplanes.

May 27.—The Crown Prince was given a rousing reception when he visited Eton College. Acknowledging

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THE CROWN PRINCE ABROAD

[Advance Story.]

MARSEILLES, May 27.—After being visited by a record of 100 degrees in the shade, the Crown Prince and Princess of Japan, with their suite, arrived here this morning on their way to Paris.

The Prince and his party, including the children in Japan in the last 50 years and the ancient traditions which symbolize the friendship between Great Britain and Japan, today to the Chinese and Japanese of the second to which I decorated as the brave and generous utterance of the Japanese Ambassador Marino recently. Owing to unfortunate circumstances in the powers recall a political conference to adjustment to the new order, and to include with gratification the United States, Great Britain's resolution and unfailing devotion of a direct nature.

The speaker declared that the Japanese Minister of Marine's action was the Japan thought great in war, is greater still in appeal than of the world's peace. His heroism exploded the wisdom of ages. He declared that he was convinced that Japan would be the initiative would increase the thought all interests to a close of

during that period is the world's greatest. Japan, he said, is eight-tenths of her strength, but she is ready to put the strength to that use which is, indeed, the greatest evidence of strength.

May 28.—The Crown Prince and his suite spent the morning visiting the Chamber of Deputies. All the seats [illegible] a procession of beauty on the occasion. As the Crown Prince and [illegible] as the guest of honor [illegible] Crown Prince [illegible] for the [illegible]

[illegible] at this [illegible] at the [illegible] of the [illegible] Assembly [illegible] Minister [illegible] Crown Prince [illegible] Japan [illegible] Crown Prince [illegible] Crown Prince [illegible] Crown Prince

the heartiness of the greeting, he promised to send Japanese books for the school library in memory of his visit.

The Crown Prince and the Prince of Wales, Count Chinda, and Baron Hayashi lunched with the King and Queen at Buckingham Palace; then the two Princes visited the queen mother Alexandra at Marlborough House. Later the Crown Prince attended a luncheon for three hundred guests, given for the Duke of Connaught, by the Admiral commanding the Japanese squadron. After this the Crown Prince was present at a garden party of the Japanese Colony and was host at a dinner party at the Japanese Embassy for the Japanese and British staffs.

London, May 28.—Lieutenant General Nara, accompanied by Major-General Itami, was received at the War Office by the Minister for War, accompanied by Field Marshal Sir Henry Wilson, and Lieutenant-General Sir G. M. W. MacDonough, Adjutant General to the Forces. Lieutenant-General Nara, on behalf of Lieutenant-General Tanaka, Minister for War of Japan, conveyed the Japanese army's thanks for the King's conferment of the rank of General on the Crown Prince of Japan. The Minister for War, replying, asked Lieutenant-General Nara to convey to Tokyo his and his colleagues' gratification at His Imperial Highness's appointment.

London, May 28.—The Crown Prince of Japan, dressed in the uniform of a British General, held an investiture today at the Japanese Embassy in London on behalf of the Emperor and handed the insignia of the Order of the Sacred Treasure to Walter Scott of the *Times;* to Saxton William Armstrong Noble, director of Armstrong, Whitworth and Company and to Joseph Henry Longford, emeritus professor of Japanese in King's College, London University. The insignia of the Order of the Rising Sun was presented to Frederick Emmett, of Messrs. Reuters, Ltd.

His Highness also presented gold cigarette cases to Sir Albert Rollit, till recently chairman of the British Chamber of Commerce in Paris and a member of the commercial intelligence committee of the Board of Trade, and to Mr. Arthur Diosy, the well-known writer and lecturer whose publications include "The New Far East" and the "History of New Japan" in Harmsworth's Encyclopædia of the World.

The Crown Prince accepted an address of welcome on May 28, in London, from General Bramwell Booth, the head of the Salvation Army. The Prince, in acknowledging the address, expressed himself as highly grateful for the work that the Salvation Army is doing in Japan and other countries. General Booth, Commissioner Higgins, Chief of Staff, who accompanied the late General Booth to Japan in 1907; Commissioner Mapp, who was in charge of the work in Japan for several years, and Captain Sakai, Japan's social secretary and representative at the International Social Council recently held in London, were presented to the Crown Prince by Prince Kan-in.

The Prince sent £1,000 to the Lord Mayor for London charities before his departure.

The King and the Crown Prince had a long and earnest conversation, Baron Hayashi acting as interpreter. The King, the Prince of Wales and the Duke of

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York most cordially bade farewell to the Crown Prince.

Prior to his departure, the Crown Prince stated that he had visited Chelsea, and given the artist Augustus John a sitting.

Baron Hayashi, the Japanese Ambassador, Matsuzo Nagai and Hiroshi Saito, the Councillor and Second Secretary of the Embassy respectively, accompanied His Highness to Portsmouth.

The official film of the Crown Prince's tour in England was shown at the Japanese Embassy on the 28th. The Crown Prince expressed much satisfaction with the film, which will probably be shown in all the State schools in Japan.

May 29.—On leaving London for France, in his farewell message to the British people, the Crown Prince said: "Before leaving the hospitable shores of Britain, I desire to express gratification for the cordiality with which I was received and entertained everywhere. Their Gracious Majesties the King and Queen of Great Britain have shown me especial marks of their kindness and hospitality, so that my visit to their London home ever will be cherished in my memory. My recollections are all so pleasant it is almost invidious to mention some without recalling all but I can never forget the impressions of the great capital city, London, the visits to Edinburgh and Manchester, and the glories of Windsor. When I return home I shall not fail to tell the people of Japan that the message of good will which I bore from them to our ally, the British nation, has been accepted and warmly reciprocated, for that is how I interpret the spontaneous kindness shown everywhere. I bid farewell to the British people with a heart full of gratitude."

Members of the Crown Prince's suite expressed the opinion that the visit has left an indelible and happy impression on His Highness, whose anticipations were more than realized, and the Crown Prince feels that he is leaving a host of friends.

The Crown Prince fulfilled with unflagging interest every item of the program, which was crowded with delightful experiences. He feels he has learned to know and admire the characteristics of the British nation.

It is significant that such an intensely nationalistic daily as the Tokyo *Kokumin* should speak thus cordially of any Western country:

"When we look back on the events during the stay of the Crown Prince in Great Britain, we feel our spirit suddenly rise. With due respect, we are agreeably surprised at the activity shown by his Imperial Highness in spite of his tender years. Whether as an individual or whether as representing the Imperial Family, he acquitted himself admirably, and it seemed as if the whole of Japan rested on his young shoulders. As to the hospitality shown by the Royal Family of Great Britain, our gratitude is indescribable. The welcome extended by the British people was also particularly striking. No such warmth of heart is possible unless the ruling families and peoples of two countries, of similar traditions, one in the Far East and the other in the Far West, understand and respect each other from the depth of their hearts. Is not this feeling an unalterable tie of alliance between the two countries?"

That the whole Japanese nation is highly gratified at the success of the Crown Prince's visit to Great Britain, which is just ended, has been amply borne out by the frequent and favorable comments that have been made in the Japanese press.

Several of the prominent leaders of Japan expressed this gratitude and pleasure to a representative of the Kokusai News Agency.

Mr. Hara, Prime Minister, said:—"It

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is in harmony with the fitness of things that the first visit of a Japanese Crown Prince should be to the land of our ally of so long standing and that to the Court of that ally he should first bring a personal message of goodwill and amity from His Majesty the Emperor.

"The magnificent reception accorded him by the people of Great Britain, as well as by the Royal Family, has made a profound impression on the entire Japanese nation for it has touched the most sensitive and responsive chord in the hearts of the Japanese people.

"Apart from the lasting benefit that His Imperial Highness will personally derive from his experiences in England, there is no doubt that this mutual manifestation of friendship will further strengthen the bonds that have united the two island Empires for so many years past."

When the Crown Prince returns to Japan, the representatives of the Combined Associations of Japanese Young Men will ask him to become President Emeritus. Viscount Makino, Minister of the Imperial Household Department, is quoted by the *Yomiuri* as saying that the authorities will do all in their power to realize the ambition of the Associations.

More barriers that have hitherto separated the people from the Imperial House are to be eliminated, and in order to achieve this, the authorities in the Imperial Household Department have invited the local Governors to advance suggestions whereby the Imperial House can be brought into closer contact with the people.

These suggestions will be gradually adopted so that there may not be any sudden change in the manners and customs of the country. The *Yomiuri* calls the impending changes epoch-making and declares that soon the Japanese Imperial House will closely approximate its counterparts in Western lands.

The Imperial Household Department, now awakened from the centuries of slumber due to the surging waves of modernizing influences, has at last come to "leave the old shell," according to the *Maiyu Shimbun*. Preparations are being made for the change, so that upon the return of the Crown Prince, the old style red tape will be completely done away with.

The *Maiyu* says that when the Crown Prince was about to leave Japan for his trip abroad, Mr. Takejiro Tokonami, Home Minister, asked the future Emperor of Japan that His Highness pay close attention to the relations of the British Imperial household members with the people of England and to what that household is doing in the way of social welfare work, so that upon his return he might wisely lead his people and ministers to improvement. The Crown Prince readily promised to remember the request.

The Crown Prince has been very democratic, altogether beyond the imagination of the people at home, while traveling in Europe and associating with different persons there, "even surprising the Western people, who had not expected that he would be so democratic." The news of how he fared during his trip has given an excellent opportunity for the backward officials of the Imperial Household Department here to reflect upon their shortcomings, and they are now ashamed of themselves, says the paper.

One of the expressions of how deeply the officials are moved will be that immediately after the return of the Crown Prince in the fall the department will announce the establishment of a new bureau of social service. Already preparations are going on for that work. Mr. Asada, a secretary of the department, told the *Maiyu* that while there is yet no bureau of social service in the department, the department has been do-

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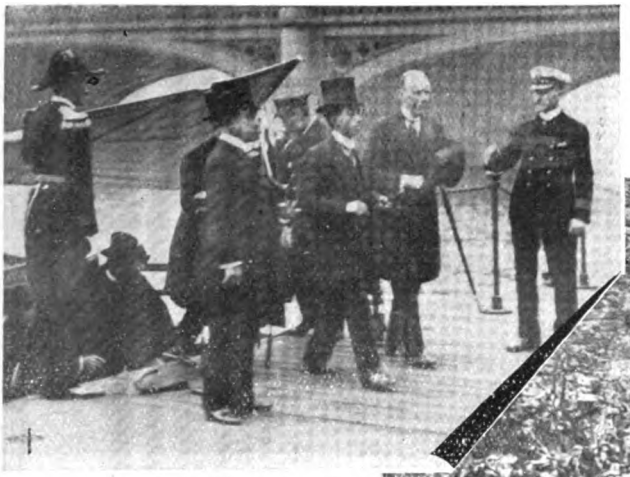
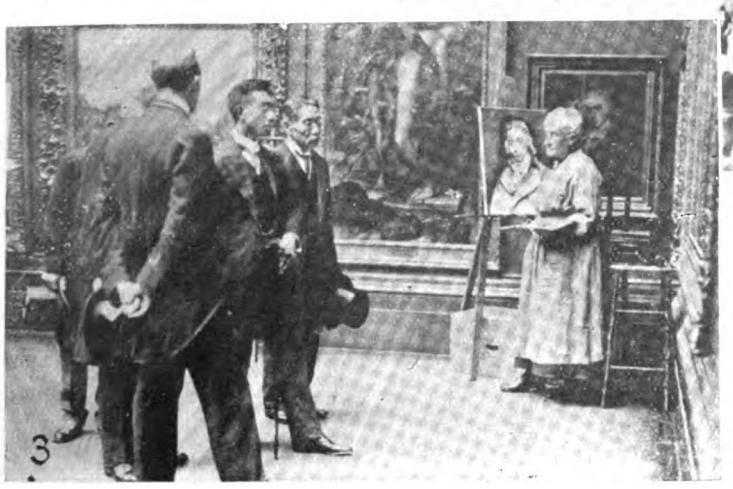


THE TWO PRINCES LANDED FROM THE NAVAL LANCH

ARRIVAL IN LONDON



HIS HIGHNESS AND COUNT CHINDA VISITING THE BRITISH NATIONAL ART GALLERY

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QUEEN WILHELMINA OF THE NETHERLANDS

PRINCESS JULIANA, HEIRESS TO THE DUTCH THRONE

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ing something similar to what a social service bureau might do, although it had not been advertised so much.

Mr. Otani, chief of the section of general usefulness, said also that while no direct social service undertaking has been engaged in by the department, the charity services have come to be done much quicker than in the past. In the case of the Yotsuya fire, the Asakusa fire, the Mito fire, the Hakodate fire, and other disasters, a relief fund was opened two or three days after each of the disasters. That may be considered, in his opinion, as one of the expressions of the sincere efforts on the part of the department to render service for the welfare of society.

The matter of granting permits to visit the Imperial household grounds will be much simplified shortly, allowing visitors to appear in a more informal dress than in the past, he said. The matter of relief funds, opening up of land owned by the Imperial household to the people for residence and other purposes and other matters for the welfare of the people will be studied. Such endeavors, he says, should be regarded as excellent instances of social service work.

Before leaving Portsmouth, the Crown Prince handed the Mayor of the city £100 as a gift to the Royal Sailors' Rest. Vice-Admiral Oguri sent a message to the commander-in-chief at Portsmouth, expressing appreciation of the generous hospitality extended the officers and men of the Japanese squadron while at Portsmouth. The message stated that the Japanese sailors are taking away with them delightful memories of a very happy visit.

Havre, May 31.—The Crown Prince of Japan was welcomed at Havre by Ambassador Ishii and representatives of the Ministers of War, Marine, and Aircraft.

Paris, May 31.—The Crown Prince of Japan arrived at three o'clock. His Highness was accompanied by Viscount Ishii, the Japanese Ambassador to France, as well as high officials and Japanese officers and was welcomed by the Minister of Marines, the Minister of the Interior and representatives of President Millerand and Premier Briand.

The station was gaily decorated. A guard of soldiers maintained order at the station. The Crown Prince, wearing the rosette of an Officer of the Legion of Honor in his buttonhole, smilingly shook hands with the Ministers, and then gave a reception to the Japanese military and naval attaches, and the Japanese naval and military missions in France. He then motored to the Japanese Embassy, where he resided during his stay in Paris.

The Crown Prince was warmly greeted by a large crowd outside the station. The newspapers heartily welcomed him. The *Petit Journal* says that France extends the warmest welcome to the future Emperor of the great Asiatic Power and that he will find all the doors and hearts of France open.

May 31.—Premier Lloyd George telegraphed the Crown Prince expressing the pleasure that his visit had given the British people. Lord Curzon also sent a telegram, assuring the Crown Prince: "We will always remember the visit of the Prince, who never failed in courtesy, amiability, dignity and consideration. He presented us with a happy image of the friendly people and the august ruling house of Japan."

While in England, the Crown Prince made unusually lavish gifts, and besides giving large sums for the poor of various cities, he left for distribution numerous signed photographs in silver frames, a large collection of silver cigar boxes, gold and silver cigarette cases, gold links and other valuable presents, also several magnificent gold lacquer boxes. The recipients of these gifts include the

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ing something similar to what a social service bureau might do, although it had not been advertised so much.

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Paris, May 31.—The Crown Prince of Japan arrived at three o'clock. His Highness was accompanied by Vice-Admiral the Japanese Ambassador to France, as well as high officials and Japanese officers and was welcomed by the Minister of Marine, the Minister of the Interior and representatives of the Chief Mayor and Prefect of Police.

The station was gaily decorated. A guard of honor was mustered on the platform at the station. The Crown Prince, wearing the uniform of an Admiral of the Japanese Navy, inspected the guard and then entered a motor car with the Ambassador, and the Japanese naval and military attachés in France. He then proceeded to the Japanese Embassy, where he is to hold his stay in Paris.

The Crown Prince was warmly greeted by a large crowd outside the station. The reception was heartily welcomed him. The Paris Temps says that Prince Yoshito's visit marks the great Anglo-Japanese friendship and it is to be hoped that it will be repeated and lasts of France open.

May 31.—Prince Hirohito Georgephoto the Crown Prince expressing the desire that it be kept given the Japanese people. Prince Chichibu also a message, stating the Crown Prince will pass through the Panama Canal the Prince will be over land in order and [illegible] of Italy and Switzerland as well as Japan of the Japanese Ambassador to Italy and the Japanese Minister to Switzerland.

While in London the Crown Prince made numerous English gifts and besides [illegible] he left for distribution numerous [illegible] in silver frames, a [illegible] cigarette cases, gold lighters and other valuable presents. The [illegible] of these gifts [illegible]

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Duchess of Atholl, Mrs. Lloyd George, and Lady Curzon.

Paris, June 1.—The Crown Prince visited Père-la-Chaise and presented him with the insignia of the Order of the Chrysanthemum. M. Doumergue and President and Mrs. Millerand were present. Among the guests at the luncheon were Premier Briand, M. Paret, the Lord Mayor, Chamberlain of Paris, Marshals Joffre, Foch, Petain and Lyautey, Ambassador Crane, Viscount Ishii and Admiral Count Uriu.

In his toast at the luncheon, proposing the Crown Prince's health, President Millerand said: "In His Highness we have welcomed and cheered among the sons of Japan the Crown Prince and the people of Paris are receiving the Crown Prince on behalf of the great Empire which soon to be one of our powerful and faithful allies.

"To the courage which it is with would, in any case, arouse admiration, must be added our gratitude for the help which the Japanese Army and Navy rendered to the cause of the Allies. Throughout the war, Japan was loyal by the spirit of friendship and the spirit of sacrifice of the sons of Nippon. Risking her future to help France and Italy at the moment when the whole world as the arrival of reinforcements, Japan sent to the battlefields of Europe and Asia Minor numerous and valiant troops who fought with the greatest bravery and contributed to the victory. Japan has thus established with France and her Allies relations which will be a source of mutual prosperity.

"The Crown Prince is welcome to Paris. He will be grateful to Your Highness, who by your visit to the battlefields, pay our glorious warriors the homage of a nation which is a model of courage and honor."

The Crown Prince, responding to the toast of President Millerand said:

"It is with a deep sense of gratitude that I have listened to the kindly words and the cordial manner in which your Excellency welcomed me to the generous hospitality of France. I am profoundly touched by this new proof of the feelings of friendship so happily existing between countries in a friendship which I am sure will ever grow stronger and closer.

"We do not forget in Japan what France did for us during the years when in our adolescence of the arts and sciences people came to us from the West. We have been able to appreciate for a long time the merits of your writers, soldiers, and by the numerous pioneers of French influence in the world.

"The feelings of esteem and admiration which the Japanese people always cherished toward the French people were forced by the spirit of friendship and the spirit of sacrifice of the sons of France. Risking by later generations to visit France and its capital, which were dear to the whole world as the symbol of civilization. Of the greatness of this honor I am deeply conscious. I have been privileged to meet here almost all of the great statesmen of France, whose [illegible] and [illegible] I would [illegible] on the situation [illegible].

"Tomorrow I shall see memorable and glorious battlefields. I shall call to my mind to them touching and I shall see how an energetic and industrious people, by its labor, and by its courage and abnegation, can [illegible]."

The Crown Prince was host in the afternoon, visiting the Imperial Orphanage, Chateau [illegible] and Auteuil. Among the

Duchess of Atholl, Mrs. Lloyd George, and Lady Curzon.

Paris, June 1.—The Crown Prince visited President Millerand and presented him with the insignia of the Order of the Chrysanthemum. He then lunched with President and Madame Millerand. Among the guests at the luncheon were Premier Briand, M. Peret, President of the Chamber of Deputies, Marshals Joffre, Foch, Petain and Foyolle, former Ambassadors Gerard, Regnault and Delannev and Ambassador Claudel.

In his toast at the luncheon, proposing the Crown Prince's health, President Millerand said: "In bidding His Highness welcome, I have the pleasure of expressing the satisfaction felt by the Government and the people of France at receiving the Crown Prince on behalf of the great Empire which won so long ago our sympathy and admiration.

"To the feelings which this visit would, in any case, arouse among us, must be added our gratitude born of the help which the Japanese Empire gave to us in the most terrible trial which ever shook the world. The closest and most confidential relations, intellectually as well as from the political and military standpoints, have existed between the two countries for a long time, and they have united us in intimate and fruitful bonds. Often in pre-war days have I heard from the lips of our officers who were with your regiments, enthusiastic praise of the Japanese who had aroused their admiration.

"The Japanese army and navy played a famous part in the war, and could we do other than eagerly seize the opportunity offered by your visit to express our joy that the bonds, already so strong, which united us have been drawn closer together by your presence. By your side is Prince Kan in, who already knows our country and is so valuable a supporter of Franco-Japanese rapprochement societies in Tokyo. This is a fresh pledge to us of this union with France, which suffered so cruelly and was the principal theatre of war. France will be grateful to Your Highness, who by your visit to the battlefields, pay our glorious warriors the homage of a nation which is a good judge of courage and honor."

The Crown Prince, replying to the toast of President Millerand said:

"It is with a deep sense of gratitude that I have listened to the kindly words and the cordial manner in which your Excellency welcomed me to the generous hospitality of France. I am profoundly touched by this new proof of the feelings of friendship so happily uniting the two countries in a friendship which has never been clouded since regular relations have been established.

"We do not forget in Japan the eminent rôle played by the French missions in our adaptation of the methods and scientific progress of Western nations. We have been able to appreciate for a long time the merits of your writers, scientists, artists, soldiers and sailors—those pioneers of French influence in the world.

"The feelings of esteem and admiration which the Japanese people always cherished toward the French people were fortified by the spectacle of the heroism and the spirit of sacrifice of the sons of France. Kindly fate permits me today to visit France and its magnificent capital, whose name glitters over the whole world as the symbol of civilization. Of the greatness of this honor I am especially conscious. I have been privileged to meet here illustrious chiefs and eminent statesmen, whose science and tenacity insured our common victory and established world peace on an unshakable basis.

"Tomorrow I shall see memorable and glorious battlefields. I shall open my soul to their teachings and I shall see how an energetic and industrious people repairs ruins by its labor, and lays in order on peace foundations a new prosperity."

The Crown Prince was busy in the afternoon, visiting the Premier, Cabinet Ministers, and Allied Ambassadors.

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After he had completed his calls, President Millerand visited the Crown Prince at the Japanese Embassy.

Paris, June 1.—Marshal Joffre informed the Crown Prince of Japan that he would visit Japan within the next three months, on a mission to present the thanks of France for the Imperial visit to the Imperial Court in Tokyo and to promote further the friendly relations between Japan and France. The famous Marshal expressed himself as greatly pleased at the prospect of visiting Japan again, after a lapse of thirty years.

Paris, June 2.—His Imperial Highness, accompanied by Viscount Ishii, laid a wreath on the grave of the unknown soldier buried beneath the Arc de Triomphe. The wreath was inscribed: "To the unknown soldier, a pious souvenir."

General Ferdoulot, the Military Governor of Paris, received the Crown Prince at the arch. In the course of an address, the Imperial Visitor said:

"I have reserved to myself the honour of paying this tribute of pious respect, on behalf of Japan, at the tomb which embodies all the civic and military virtues of the French people. At this exalted spot, representing the fervent piety of an entire nation which is held in the deepest admiration by the whole world, far be it from me to express vain words, because I have come to gain instruction from the glorious soldiers of France.

"It is not alone the heroism of your comrades nor their indefatigable and unfailing tenacity that you represent in my eyes; it is the terrible number of those who formed the sacred rampart of the city of right and of civilization against the oft repeated attacks of an immense force. The French soldier not only served the sacred cause of national defence but also championed the ideals of peace and justice, which, passing beyond the frontier, was intended in his mind to spread throughout the world.

"Japan could not resist such a strong flame, for she also is a center where patriotic feeling and respect for justice are combined in an equal degree. Thus the two nations fought for a noble cause, but in order not to render vain the immense sacrifice which this grave symbolizes in its touching simplicity, peace must be assured, a peace which will unite all under equitable laws. The nations are now better informed of their duties and less exacting of their rights.

"Such is the thought which the sublime grandeur of this triumphal monument conjures before my mind. I bow in respect before this unique temple of honour and court of duty and place thereon the token of the homage and admiration of the whole Japanese people."

The Crown Prince received the members of the Japanese colony in Paris in the morning. He visited the Eiffel Tower in the afternoon, inspecting the wireless installation.

Replying to an address of welcome by the President of the Municipal Council at a reception in the Town Hall, His Imperial Highness the Crown Prince expressed thanks for the cordial welcome and magnificent reception, and for the honor done him in inviting him to inscribe his name in the "Golden Book" of the city following the long list of sovereigns and celebrities. He proceeded glowingly to eulogise Paris which he said his French tutor taught him to admire when a child.

"Paris, he said, "is the citadel of right, liberty and civilisation, and it shone today with more incomparable splendour than ever before." He said that above all he was charmed by the warm welcome of the populace, and he retains the best and most imperishable memory of his visit to Paris.

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June 3.—His Highness visited the Louvre and Napoleon's tomb in the church of the Hotel des Invalides.

Paris, June 3.—Replying to the toast to his health proposed by the Minister of Marine at a dinner in his honor, the Crown Prince of Japan expressed his appreciation of the minister's tribute to Japan and the Japanese Navy. He paid tribute to the valor of the French Navy and the high technical and moral qualities of its representatives. He praised the honor, patriotism and devotion of the French sailors, who always are superior to circumstances, however grave.

He recalled the heroic defiance of the Dixmude line on the Yser, the stoic fighters at the Landwehrlos, the indefatigable divers of the submarines. Such examples of greatness as of soul and spirit of sacrifice, he said, are highly appreciated by the Japanese Navy, which is proud to have collaborated with the Allied navies in their common task, and these memories helped to strengthen the firm bonds of France-Japanese friendship.

He thanked the minister for the brilliant reception given the representatives of the Japanese Navy with him. They would not forget their warm welcome in France and would always salute with sympathy the French flag, symbolizing the noblest traditions of honor and military virtues.

He concluded by proposing the embassy personages, whose presence was a precious honor to Japan, and raising his glass toasted the glorious prosperity of the French Navy, the President of the Republic and the future of France, the friend of Japan.

Paris, June 4.—The Crown Prince visited Fontainebleau today. While there he inspected the Artillery School and attended the fête held at the Palace in connection with the Napoleonic centenary.

Replying to the toast of his health at a banquet given in his honor, the Crown Prince referred to the influence Napoleon's teaching had had both in France and Japan. He concluded his speech by proposing the health of the French Army.

The Crown Prince of Japan dined with President Millerand, Premier Briand and members of the cabinet and their wives at the Japanese Embassy in the evening.

June 4.—His Imperial Highness the Crown Prince of Japan sent £250 as a contribution to the London Hospital.

The entire press warmly welcomed His Imperial Highness the Crown Prince of Japan on his first visit to France. *Le Temps* quoted a passage from the writings of Nakuro Okakura to the effect that the Himalayas separate but to accentuate the two powerful civilizations, but the snowy barriers cannot prevent the leap which is the hereditary tendency of the white Asiatic race.

June 6.—Diplomats discuss the possibility of a Franco-Japanese alliance as a result of the good impression the French nation has received from the visit of the Crown Prince of Japan.

M. Marius Ramont, French naval expert, went so far as to say: "We firmly believe in the necessity for a rapprochement between the Japanese and French nations. France would have to ask Japan's assistance if an attack were made upon [illegible]"

June 6.—The Crown Prince motored to Chantilly, 25 miles north of Paris, in the morning and

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M. Marius Laurent, French naval expert, went so far as to say: "We firmly believe in the necessity for a naval entente between the Japanese and French nations, because France would have to ask Japan's assistance if an attack were made on her colonies in the Orient."

June 6.—The Crown Prince motored to Chantilly, 23 miles north and northeast of Paris, in the morning and

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lunched with the Franco-Japanese Society. He afterwards visited the palace of Compiègne, one of the finest of the old royal seats in France, and the town of Pierrefonds, eight miles south-east of Compiègne, celebrated for its mineral springs.

The French press contains numerous articles on the Prince's visit, which they say is cementing the already cordial relations that exist between France and Japan. *Le Journal* hopes that the visit will increase the Franco-Japanese economic relations.

In an interview with a representative of the *New York Herald*, the Crown Prince declared that he was sure that his visit to France and England would be of the greatest benefit to himself. He said that he regretted that he was unable to visit America at present, but he hoped it was only a deferred pleasure. He said he trusted that America and Japan would ever be found working together for the cause of right and justice.

Paris, June 7.—His Imperial Highness was present at a performance of "Macbeth" at the Odeon Theatre. President and Madame Millerand, Viscount Ishii, Lord Harding of Penshurst and Mr. Myron Herrick, the Japanese, British and American Ambassadors, also attended.

Le Matin published a long interview with the Crown Prince, in the course of which His Imperial Highness paid a warm tribute to Paris as the home of civilization, which is illuminated by the fire of intelligence. He said he should never forget the striking view obtained from the top of the Eiffel Tower. He also stated that he was struck by the well ordered democracy of the villages and the vivacity of the peasants.

The Crown Prince then followed with a detailed report of the exploits of the French soldiers during the war. He added that the men of France had surpassed themselves in this struggle. Here he recalled the fact that the Japanese infantry had imbibed the French methods and had a martial bearing similar to the French.

The Crown Prince concluded his address by saying: "The warm friendship with which I have been received shows there is no cloud likely to arise between us and that the two countries will always co-operate cordially for the peace of the world. I should be happy if my presence in Paris resulted in drawing closer the two peoples who understand one another."

June 8.—The Crown Prince visited Versailles, where he was welcomed by the Franco-Japanese Society.

He was shown the famous château there, inspecting the paintings in the gallery of battles and the Hall of Mirrors, where the Peace Treaty was signed. He also visited the famous fountains and gardens. The national anthem was played in his honor when he lunched at the Trianon Palace, where Prince Saionji and several other Japanese delegates to the Peace Conference were accommodated. Viscount Chinda gave some reminiscences of the Conference, and the Crown Prince mentioned Robespierre and his times.

June 9.—The Crown Prince gave a luncheon to the staff of the Japanese Embassy today, and entertained the ladies of the Japanese colony at tea.

Brussels, June 10.—The Crown Prince arrived and repaired at once to the

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lunched with the Franco-Japanese Society. He afterwards visited the palace of Compiègne, one of the finest of the old royal seats in France, and the town of Pierrefonds, eight miles south-east of Compiègne, celebrated for its mineral springs.

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The Crown Prince and Princess lunched with a distinguished company at the Palace of Versailles during the day. In the evening they [illegible] Theatre, where they were welcomed by the Paris Municipal Council.

His Imperial Highness delivered a speech in the Salle des Fêtes, in the course of which he said that the more intimate the relations between Japan and France became the greater would be the benefit to the world. He hoped that the two countries would always co-operate cordially for the peace of the world. He added that he was happy to be present in Paris, and concluded by drinking to the prosperity of the two peoples and the friendship of their rulers.

Paris, June 8.—The Crown Prince visited Versailles, where he was welcomed by the Municipal Council.

His Imperial Highness delivered an address, impressing the friendship in the policy of Japan and the late Emperor Meiji, whose life was devoted to the welfare of his people. The Crown Prince also visited the fountains and gardens. The municipal authorities [illegible] in honour of the Prince and Princess, who were entertained at a luncheon at the Trianon Palace Hotel. [illegible] Japanese Ambassador to the French Government were accommodated. [illegible] Crown Prince and Princess returned to Paris in the afternoon.

June 9.—The Crown Prince and Princess of Japan visited the Château de Fontainebleau, and lunched with the Municipal Council. In the evening they left for Dijon.

Dijon, June 10.—The Crown Prince arrived and again left at once for

Royal Palace where he was entertained during his stay in London.

Antwerp, June 10.—Elder Miyake of Belgium gave a state banquet in honor of the Crown Prince of Japan. In his toast at the banquet, the King of Belgium dwelt on the Japanese military and naval assistance to Europe and Asia during the time of the war. He wished the Crown Prince of Japan to convey to the Emperor his heartiest greetings and wishes.

The Crown Prince replying said that he would never forget the King's generous words in reference to the Japanese dynasty and people. He recalled the interests of Japanese residing in Belgium to study every place of culture. He further said that the King's heroism in the time of war in turning the unbounded adoration of [illegible] country which for twenty-five centuries had behaved its people thereby with pride is of honor and patriotism.

June 11.—In the morning the Crown Prince visited the tombs of the Belgian sovereigns in the Church of St. Michael at Laeken and placed a wreath of orchids on the tomb of King Leopold I, and afterwards lunched with King Albert and Queen Elizabeth at the royal chateau in Laeken, the party including Prince Leopold, and Mr. Adachi, the first Japanese Ambassador to the newly established Belgium. In the afternoon the Crown Prince of Belgium gave a dinner in honor of the Crown Prince of Japan. The guests included Prince Leopold, Prince Albert, and Ambassador Adachi.

The following articles were published on the Crown Prince's departure: Asahi, Mainichi, All Japan, Osaka Mainichi, Tokyo Nichi-nichi, Jiji, Yorozu, Kokumin, Hochi, Yomiuri, Chugai, Miyako, Kokkai, Nichi-nichi, Hochi, Yomiuri, Chugai, Miyako, Kokkai, Yorozu, Jiji, Kokumin, Asahi, Mainichi, Osaka Mainichi, Tokyo Nichi-nichi, All Japan.

June 12.—The Crown Prince visited the Law Courts and later the Lord Mayor of Westminster, where he was greatly interested in the account of the books. He lunched privately with Their Majesties at the Palace, and in the afternoon made a pleasure visit to Hampton Court Horse Show. His Highness entertained members of the Cabinet, diplomatic and representatives of military, political and literary circles at a reception in the evening at the Ritz. He was assisted by his suite. The Crown Prince announces that the Belgian Crown Prince, Leopold, will visit Japan in the near future.

June 13.—The Crown Prince attended by his suite went to Oxford today, and motored along the Belgian front and through the principal streets. He was received in his car by the Vice-Chancellor of the University, and the Public Orator delivered a Latin address on the coming visit of the Crown Prince to England. The latter recalled the cordiality which marked the visit to Japan last year of the British fleet in the Japanese waters, and also the reception accorded the Japanese squadron when it returned the visit the same year.

The Japanese Junior Polo Club at the

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Royal Palace where he was entertained during his stay in Belgium.

Brussels, June 10.—Their Majesties of Belgium gave a state banquet in honor of the Crown Prince of Japan. In his toast at the banquet, the King of Belgium dwelt on the Japanese military and naval assistance to Europe and Asia during the time of the war. He asked the Crown Prince of Japan to convey to the Emperor his heartiest greetings and wishes.

The Crown Prince replying said that he would never forget the King's generous words in reference to the Japanese dynasty and people. He recalled the increase of Japanese coming to Belgium to study every phase of culture. He further said that the King's heroism in the time of war had aroused the unbounded adoration of Japan, a country which for twenty-five centuries had imbued its people thoroughly with ideals of honor and patriotism.

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The following officials were in attendance on the Crown Prince: General Biebuyck, Aide-de-Camp to the King, who commanded a Belgian Division during the recent war; General Pontus, who commands the artillery of the fortified position of Liege, and who is the Secretary General of the Belgian-Japanese Society of Brussels; Baron Guillaume, Councillor of Embassy and Private Secretary to the Minister of Foreign Affairs, and M. Bastin, once Consul-General for Belgium at Yokohama, now Director General of the Asiatic Section in the Ministry of Foreign Affairs at Brussels.

Brussels, June 12. — The Crown Prince visited the Law Courts and later the battlefield of Waterloo, where he was greatly interested in the account of the battle. He lunched privately with Their Majesties at the Palace, and in the afternoon saw the prizes awarded at the Brussels Horse Show. His Highness entertained members of the Cabinet, diplomats and representatives of military, political and literary circles at a reception in the evening at the Town Hall. He was assisted by his suite. The *Libre Belgique* announces that the Belgian Crown Prince, Leopold, will visit Japan in the near future.

June 13.—The Crown Prince, attended by his suite went to Ostend today, and motored along the Belgian front and through the area devastated in the war, including Dixmude and Ypres. He returned to Brussels via Bruges. The dinner given by the Japanese Ambassador in his honor was a brilliant affair.

The *Gazette de Holland* printed an enthusiastic article on the coming visit of the Crown Prince to Holland. The paper recalled the cordiality which marked the visit to Japan last year of the Dutch East Indies squadron, and also the reception accorded the Japanese squadron when it returned the visit the same year.

The journal further pointed out that

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economic and commercial relations between Japan and Holland, especially the Dutch East Indies, have been greatly fortified and strengthened during the last few years, and that the visit of the Crown Prince to the Netherlands gives splendid proof of the cordiality of relations and good understanding existing between the two nations.

June 14.—The Crown Prince sent a message to King George from Ypres, saying that the devastation there made him realize more than ever the effort of the British army during the war.

Antwerp, June 14.—The Crown Prince was tendered a civic welcome at the station and afterward at the City Hall, where the Burgomaster expressed his admiration for the Japanese people, and the part played by Japan during the war. The Crown Prince, replying, referred to Belgium's glorious rôle in the war. He and his suite made an excursion up the Scheldt, lunching on the boat.

The Crown Prince returned to Brussels from Antwerp today and opened the Japanese section of the Exhibition being held at the Palais Mondiale.

During the visit of the Crown Prince to Antwerp, all the Japanese ships in the port were beflagged and the crowds gave the Prince a great ovation.

Brussels, June 14.—In the evening the Crown Prince attended a reception given by the Belgo-Japanese Society at the Palais Mondiale in Jubilee Park. He made a speech referring to Belgo-Japanese relations. Later Ambassador Adachi gave a farewell dinner in his honor at the Hotel Astoria. The Crown Prince left at 10.40 o'clock for Amsterdam. A large party of notables including members of the Royal family were at the station to bid farewell to His Highness.

Amsterdam, June 15.—The Crown Prince arrived in the afternoon. He was received at the station by the Dutch Foreign Minister, the Japanese Minister and members of the Legation staff. He then drove to the Palace, where the Queen of Holland and the Crown Prince of Japan, when they appeared on the balcony, were warmly cheered by an enormous crowd, while the band played the Japanese National Anthem.

Speaking at a banquet in honor of the Prince the Queen of Holland cordially welcomed the Prince and referred to the cordial reception tendered the Dutch fleet in Japan last year. She said the visit of the Crown Prince is a further testimony of sincere Dutch-Japanese friendship, and it would draw still closer the bonds uniting the Netherlands and Japan.

The Crown Prince replying said: "Since Japan was opened to foreigners, the friendly relations of Japan and Holland have never ceased to improve. The Dutch Indies, in their ceaseless development under a wise government, have also contributed to drawing closer the neighborly relations."

He would forever, he said, preserve pleasant memories of his visit to Holland, and would do his utmost to foster Dutch-Japanese friendship.

The Premier, the Foreign Minister and the Minister of Colonies of Holland received the Grand Cordon of the Rising Sun or the Grand Cordon of the Sacred Treasure.

The Queen of Holland received Wang Kang-ki, the new Chinese Minister to the Netherlands, who presented his credentials. The new Minister later attended the banquet in honor of the Crown Prince of Japan.

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On the ... visited the Queen's Yacht to H. M.S. the Queen conducted the Grand Cross of the Most Illustrious Prince Hanshiro and Viscount Chinda. The Grand Cross of the Order of Queen Victoria was conferred on Viscount Ishii by the Japanese Ambassador to the Hague. Several other members of the Crown Prince's suite also received high decorations.

York, June 16.—The Crown Prince of Japan and party, Prince Hanshiro and suite arrived and were received with military honors and greeted with the Japanese national anthem. An enormous crowd witnessed their arrival.

The party drove through gaily decorated streets to the palace, where Their Highnesses visited the Queen Mother. Later he dined with the Queen, the Queen and Prince Henry. The Crown Prince accompanied Prince Henry to a Metropolitan and Met at the Foreign Office. About 500 of the elite of the country were invited to the function.

In Amsterdam the municipality entertained His Highness and Prince Hanshiro at tea. There was a large reception during the afternoon. The burgomaster in his speech pointed out that since Japan's rapid growth no Japanese vessel had entered Amsterdam, but he hoped that the new Hand-Bar Line would lead to a revival of the former flourishing Dutch-Japanese trade.

June 17.—The Crown Prince visited the Palace of Peace at the Hague and found a splendid collection in the diplomatic correspondence in Japanese and in the wall pictures of flowers and birds and the four seasons by Ogyokuto Kawai, the noted Japanese artist.

The Crown Prince dined with Prince Hanshiro in the Royal Palace and later at the Kurhaus, the Queen, the Queen dowager and Princess Henry and many dignitaries were present.

Shortly before leaving London the Crown Prince accepted the invitation of members of the British Y.M.C.A. in that city to become an honorary member of that organization. After his arrival were filled out memories of the London reception and British Government officials extended their congratulations.

As the Y.M.C.A. is a work well known in Japan the Prince's membership will greatly in Japan as well as in England.

The Prince of Wales is an honorary member of the organization, and both the King and Queen of England are patrons of the association.

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On the occasion of the Crown Prince's visit to Holland, the Queen conferred the Grand Cross of the Netherlands Lion on Prince Kan-in and Viscount Chinda. The Grand Cross of the Order of Orange Nassau was conferred on Shichita Tatsuke, the Japanese Minster to the Hague. Several other members of the Crown Prince's suite also received high decorations.

The Hague, June 16.—The Crown Prince of Japan, Prince Kanin and suite arrived and were received with military honors and greeted with the Japanese national anthem. An enormous crowd witnessed their arrival.

The party drove through gaily decorated streets to the palace, where His Highness visited the Queen Mother. Later he dined with the Queen Mother, the Queen and Prince Henry. He then accompanied Prince Henry to a brilliant reception and ball at the Foreign Ministry. About 500 of the élite of the country were invited to the function.

In Amsterdam the municipality entertained His Highness and Prince Kanin at tea. There was a large representative gathering present. The burgomaster in his speech pointed out that since September 1920 no Japanese vessel had entered Amsterdam, but he hoped that the new Holland-Far East line would lead to a revival of the former flourishing Dutch-Japanese trade.

June 17.—The Crown Prince visited the Palace of Peace at the Hague and found great fascination in the diplomatic correspondence in Japanese and in the wall pictures of flowers and birds and the four seasons by Gyokudo Kawai, the noted Japanese artist.

The Crown Prince dined with Prince Henry in the Royal Palace and later, at the farewell banquet in the Palace, the Queen, the Queen dowager and Prince Henry and many dignitaries were present.

Shortly before leaving London the Crown Prince accepted the invitation of members of the British Y.M.C.A. in that city to become an honorary member of that organization. After his credentials were filled out members of the London association and British Government officials extended their congratulations.

As the Y.M.C.A. is a world-wide organization the Prince's membership will apply in Japan as well as in England.

The Prince of Wales is an enthusiastic member of the organization, and both the King and Queen of England are patrons of the association.

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FOREIGN TRADE STATISTICS FOR MAY

At the opening of the spring season, a slight upward tendency in the figures for foreign trade gave hopes of a restoration of favorable conditions, but as the season advanced, this tendency was checked and figures for May show the same depressing excess of imports over exports, viz, imports ¥148,000,000; exports ¥103,000,000, an excess of ¥44,000,000 on the wrong side. Compared with the figures for the preceding month there is a difference of over ¥20,000,000, as there was a reduction of over ten million in exports and an increase of over nine million in imports. Now let us compare these figures with those for the same period last year: We find exports were ¥90,000,000 and imports ¥148,000,000, or an excess of the latter of app. ¥60,000,000.

Comparing the tables appended with those of the last year we find a startling decrease in the principal items of export and import, but as prices vary much from last year, the differences are not great when it comes to totals.

EXPORTS

	May, 1921. ¥1,000 unit	May, 1920. ¥1,000 unit	Increase; Decrease ¥1,000 unit
Rice	¥ 239	¥ 367	△¥ 128
Beans (all sorts)	125	1,579	△ 1,454
Starch	7	161	△ 184
Tea	71	1,014	△ 943
Refined Sugar	725	2,157	△ 1,432
Beer	425	327	98
Waste silk	680	2,543	△ 1,863
Coal	2,511	4,153	△ 1,642
Lumber	1,115	2,827	△ 1,712
Raw silk	30,623	45,253	△ 14,630
Cotton yarn	9,676	10,703	△ 1,027
Iron (rods, plates)	296	811	△ 515
Copper (ingots, bars)	987	391	596
Zinc (do.)	—	50	△ 50
Tape for hats	704	2,283	△ 1,579
Leather goods	100	236	△ 136
Matches	1,294	2,403	△ 1,109
Silk fabrics	8,126	14,293	△ 6,167
Cotton fabrics	18,447	29,839	△ 11,392
Woolen fabrics	130	322	△ 192
Hosiery	1,013	3,301	△ 2,288
Hats	145	644	△ 499
Buttons	346	1,099	△ 753
Paper (all sorts)	1,649	2,278	△ 629
Cement	503	494	9
Porcelain	2,001	3,231	△ 1,230
Glass & glassware	837	2,343	△ 1,506
Toys	520	1,953	△ 1,433

(△ decrease denotes)

IMPORTS

	¥1,000 unit	¥1,000 unit	¥1000 unit
Rice	¥ 1,493	¥ 165	△¥ 1,328
Beans (all sorts)	1,152	1,857	△ 705
Sugar	2,375	4,370	△ 1,995
Hides (all sorts)	891	2,149	△ 1,258
Raw rubber	1,726	2,679	△ 953
Raw cotton	39,637	129,151	△ 89,514
Hemp, flax	1,431	1,657	△ 226
Wool	2,456	11,353	△ 8,897
Cubic nitre	7	4,585	△ 4,578
Oil cake	11,752	20,097	△ 8,345
Coal	867	1,411	△ 544
Ore	1,065	1,924	△ 859
Copra	205	138	67
Hides (all sorts)	743	487	256
Caustic soda and Soda ash	115	1,496	△ 1,381
Coal-tar dyes	290	1,885	△ 695
Pulp (paper)	426	2,112	△ 1,686
Iron (ingots, bars)	2,673	4,748	△ 2,061
Iron (wire, rods, slabs)	12,833	20,222	△ 7,389
Iron (tube, pipe)	1,410	1,402	8
Iron (rail)	1,471	1,134	337
Petroleum	592	461	131
Cotton fabrics	316	1,040	△ 724
Woolen fabrics	1,237	1,723	△ 486
Paper (all sorts)	801	1,384	△ 583
Iron nails	233	546	△ 313
Machinery	14,249	10,192	4,057

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FOREIGN TRADE STATISTICS FOR MAY

At the opening of the spring season, a slight upward trend is to be noted in the figures for foreign trade. Two lines of a reaction of favorable conditions, but as the season advanced, this tendency was checked and the figures for May show the same depressing excess of imports over exports, viz., imports $1,185,000,000; exports $1,093,000,000, an excess of $92,000,000 on the wrong side. Compared with the figures for the preceding month there is a difference of over $80,000,000, as there was a reduction of over ten million in exports and an increase of over nine million in imports. Now let us compare these figures with those for the same period last year: We find exports were $980,000,000 and imports $1,145,000,000, or an excess of the latter of about $165,000,000.

Comparing the tables as posted with those of the last year we find a startling decrease in the principal items of export and import, but as prices vary much from last year, the differences are not great when it comes to totals.

EXPORTS

WHAT IS THE JAPAN INDUSTRIAL ASSOCIATION?

By KAKICHI UCHIDA, M.P., President

At present in European countries there is a tendency toward a gradual dilation of international friendly relations, as the social structure is overwhelmed by misery, and the burdened is for political reconstruction and economic relaxation. All of these countries have been improvished by the long war to an extreme degree, and with the dislocation in the places of all the necessities of life, conditions have become increasingly serious. Hence labor questions are making trouble in many lands, the progress of trade is affected slowly by the inequalities of exchange, and the normal state of affairs is completely reversed.

Thoughtful people everywhere are coming to realize that in mutual amity is the only solution of these troubles. Japan, too, while not having suffered from the war to the same degree as other countries, as she was further removed from the field of operations, nevertheless could not escape the general depression in politics, economics and even social relations. To the unusual activity of wartime industrial ruin and commercial depression have succeeded and as the inflation of prices has revealed the highest point it is impossible to enjoy stable conditions in living even tolerably well. Consequently we must make great exertions to improve our industries just as European countries are doing. It is necessary to expand our trade, both domestic and foreign, in order to compete on even terms with foreign and native.

This brings us to the point we are now discussing—the need for such an organization as the Japan Industrial Association. This Association was formed by the amalgamation of the National Promotion Society and the Société des Expositions, the latter established in 1911, and the former in 1914. As is well known, both had as materially to improve our industries. The Society does various undertook the management of our exhibits at foreign expositions several times, and also became a member of the Fédération Internationale des Comités Permanents d'Expositions (Permanent Committee of the International Exposition Congress) becoming thereby favorably known in foreign countries.

The combine forces in the most re-

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WHAT IS THE JAPAN INDUSTRIAL ASSOCIATION?

By KAKICHI UCHIDA, M.P., President

[*Mr. Uchida, at present a member of the House of Peers, has been heretofore Civil Governor of Formosa (Taiwan) and also Vice-Minister of Communications. He recently represented the Imperial Government of Japan at the Second International Labor Conference, held in Genoa, Italy.*—The Editor.]

AT present in European countries there is a tendency toward a gradual diffusion of ultra-radical ideas in all directions, as the social structure is everywhere insecure, and the burning need is for political reconstruction and economic rehabilitation. All of these countries have been impoverished by the late war to an extreme degree, and with the inflation in the prices of all the necessities of life, conditions have become increasingly serious. Hence labor questions are making trouble in many lands, the progress of trade is affected adversely by the inequalities of exchange, and the normal state of affairs is completely reversed.

Thoughtful people everywhere are coming to realize that industrial activity is the only solution of these troubles. Japan, too, while not having suffered from the war to the same degree as other countries, as she was farther removed from the field of operations, nevertheless could not escape the general depression in politics, economics and even social relations. To the unusual activity of war times industrial ruin and commercial depression have succeeded and as the inflation of prices has reached the highest point it is impossible to enjoy stable equilibrium in living conditions. Consequently we must make great exertions to improve our industries just as European countries are doing. It is urgently necessary to expand our trade, both domestic and foreign, in order to compete on even terms with Europe and America.

This brings us to the point where we can show clearly the need for such an organization as the Japan Industrial Association. This Association was formed by the amalgamation of the National Products Promotion Society and the Société des Expositions, the latter established in 1911, and the former in 1914. As is well known, both helped materially to improve our industries. The Société des Expositions undertook the management of our exhibits at foreign expositions several times, and also became a member of the Fédération Internationale des Comités Permanents d'Expositions (Permanent Committee of the International Exposition League) becoming thereby favorably known in foreign countries.

To combine forces is the modern

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method of promoting efficiency; so the amalgamation of the two associations just mentioned is in harmony with the trend of the times, and is a measure intended to enhance the public welfare.

In the political realm, we have the organization of the League of Nations to secure lasting peace, while in addition a universal demand for disarmament is arising. Militarism and jingoism are everywhere becoming unpopular and even detestable. So the promotion of the industrial welfare of Japan will, we sincerely believe, not merely help our own nation, but contribute toward the peace of the world.

We realize, of course the need of the co-operation of other industrial and commercial enterprises, and we shall work to secure their help in furthering our aims. Inasmuch as we wish to promote good relations throughout the world it will be necessary also to have a mutual understanding with the various commercial and industrial corporations of the countries with which we have treaty relations. To this end we are writing an account of our purpose and plans for *The Japan Magazine*, hoping thus to place our project most expeditiously before the foreign business men of Europe and America.

The first and most important of the activities showing renewed life after the war all will agree to be the revival and promotion of the various industries in each nation. Japan of course will be no exception, and indeed the matter has already been widely discussed in this country. As a result of this impetus we may mention the organization of the Japan Industrial Association, though in reality this was brought about by the amalgamation of the Société des Expositions and the National Products Promotion Society under a new name, that of the Japan Industrial Association. The former society chiefly dealt with business concerning exhibits in foreign countries, and encouraged the production of works of art and artistic industrial products, as well as export trade. The National Products Promotion Society, as is well known, concerned itself mainly with industrial enterprises at home. By amalgamation of the two societies, the scope is to be greatly enlarged, and their activities greatly extended.

The chief work of the association as mentioned in the constitution is as follows:

1. Investigation and study of industries.
2. Business concerning exhibits for expositions abroad and co-operation with exposition societies in foreign countries.
3. The holding of expositions and fairs.
4. The construction of permanent buildings for exhibits.
5. Opening lecture meeting.
6. The collecting of samples of merchandise.
7. Publishing of books and periodicals.

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The chief work of the association as mentioned in the constitution is as follows:

1. Investigation and study of industries.
2. Plans concerning exhibits for expositions abroad and co-operation with exposition societies in foreign countries.
3. The holding of expositions and fairs.
4. The construction of permanent buildings for exhibits.
5. Compiling lecture meetings.
6. The collecting of samples of products.
7. Publishing of books and periodicals.

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Mr. [illegible] Sugi,
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The Board of Councillors, being a
about a hundred of the most scholars
and business men throughout the country.

Location of the Association:
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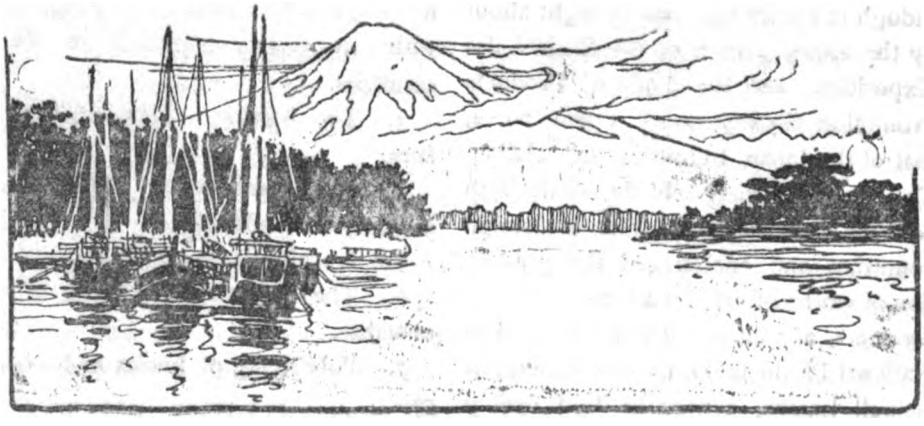
The Board of Councillors includes about a hundred of the noted scholars and business men throughout the country.

Location of the Association :
1, Uchiyamashitacho, Kojimachiku, Tokyo.



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INSECT MUSIC
By Nakaya Kanko

AFTER THE RAIN
By Gyokai Ishimoto

FEEDING THE FOWLS

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KAKICHI UCHIDA, M. P., PRESIDENT JAPAN INDUSTRIAL ASSOCIATION

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THE ADVENTURES OF GUMPEI

WIDOW MYOSHUN was a skilful acupuncturist who dwelt in Kumamoto. Her deceased husband had been a well-known practitioner in this line and, having no offspring, previous to his death he had taught her his secret art. From that time forth she had never sought for a second husband, but had devoted herself to this noble occupation; and being thought especially useful to sick ladies, she freely visited the samurai quarters of the town.

There lived in Kumamoto at this time a samurai named Zenrenji Geki, who had a younger sister of eighteen—O-Tane was her name. With no young man devoted to her, and having long kept her lonely room, this girl was at last taken ill from grieving over her sad fate. Myoshun came and punctured her body with needles. O-Tane gradually recovered. From this time the acupuncturist frequented the house of Zenrenji, and was much more favoured there than at any other place. Occasionally she was given old clothes, and was thus enabled to live a happy life.

The daimio whom Zenrenji Geki served had a vassal named Fukushima Gumpei. A young fellow of twenty-six, Gumpei was skilled in military arts. He had no wife as yet. He had been desirous of marrying a beauty, so when Myoshun, who used often to go to his house, happened to say that she knew of a very beautiful young lady, and that she was Geki's younger sister, the young samurai, on hearing this high praise, grew enamoured of the young lady at once.

"If I can only marry her," said Gumpei to Myoshun, "I will offer you something in return for your kind offices, ma'am."

"Depend upon it," answered the medical lady, "that girl shall be your wife, Mr. Gumpei."

Myoshun forthwith repaired to Geki, told him what Gumpei wished, and succeeded in arranging the marriage. Betrothal presents were duly exchanged. The eleventh of the eleventh month being an auspicious day, the wedding ceremony was to be performed at that time. On the appointed day Myoshun came in a palanquin in quality of go-between, accompanied by the bride; they were ushered into the parlour. Gumpei eagerly looked into the bride's face. Alas! her face was broad, her forehead bulging, her hair scanty, her nose flat, her lips thick. In a word, she was inferior to any of the maid-servants in the house. Gumpei got angry, called Myoshun and said, "Confound you, you old hag! You are a great liar. If you were not a woman, I would not leave you alive. Only if you take that woman back to Geki's house, will I spare your life."

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At these words Myoshun took two hundred *ryo* out of a small box by her and said rather proudly, "This is the bride's dowry, sir. Though it had not been promised, Mr. Ooki was kind enough to send you this present, which may help you to rise in the world hereafter. A beautiful wife will never contribute to one's property; I think I have been most kind to you."

Gumpei flew into a passion, tied up Myoshun with a rope, forced her into the palanquin, and returned all the bride's belongings to her house. As for Otane, she lamented her misfortune so bitterly that she cut her throat and died. On hearing this, Ooki hastened up on horseback; Gumpei was prepared for this result and had waited for his coming. Ooki jumped down from his horse, and was about to run up on the porch, when several men-servants appeared and stood in his way; he cut down two of them, wounded the rest, and rushed in. A ronin, whose name was Ishikura Iyemon and who was a lodger on at Gumpei's, pierced the intruder from behind with a spear, and killed him. While the neighbours were thrown into a state of hurly-burly, Gumpei murdered Myoshun and fled, and his house was entirely deserted.

It happened at this time that Hachikuro, Ooki's younger brother, was on his way to visit Kumano. It was winter; the mountains were covered with snow and the journey was not an easy one. His companion, Wada Rimpachi, was fatigued with the long walk and limped on his way with difficulty. At this sight Hachikuro approached and jestingly said to his fellow-traveller, "You always talked big, old boy; but now you are crippled in such a wretched way. We have many more steep mountains to pass over; how do you intend to pass over them, you poor weakling? I set out on this tour because you invited me to come with you; but you walk so lamely." And Hachikuro laughed, clapping his hands.

Greatly provoked at this, Rimpachi said in an angry tone of voice, "Though I limp, I am a point ahead of you—you shall understand that right now." So saying, he drew his sword and sprang upon his reviler. Hachikuro quickly crossed swords with him, and the two fought furiously. At this critical moment the ghost of Ooki suddenly appeared between the fighters and interposed, "Don't fight over such trifle, men. I was murdered by Ishikura Gumpei, and am now a ghost. You are the only one to avenge me, Hachikuro, and your life being thus precious to me, I have appeared here to warn you. If you must fight, do fight only after you have cut down Gumpei. This is my earnest request." As soon as these words were said the ghost disappeared. The two men were naturally astonished and at a loss what to do for awhile; Hachikuro, full of tears, bewailed his misfortune. Rimpachi consoled him and added, "It can't be helped now. Search the world over, find out Gumpei and kill him; I will assist you in doing this."

Hachikuro was thus somewhat encouraged and he and his companion immediately returned home, and found what the ghost had said was true. They two set out from Hijo in search of Gumpei, and wandered about for more than two years. At last they learned that he was living in Mount Tokuchi, with a relative monk. They secretly hastened to the mountain to learn more of him. Gumpei had changed his name to Dogen, taken order, and now dwelt religiously in

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Gumpei flew into a passion, tied up Myoshun with a rope, forced her into the palanquin, and returned all the bride's belongings to her house. As for O-Tane, she lamented her misfortune so bitterly that she cut her throat and died. On hearing this, Geki hastened up on horseback; Gumpei was prepared for this result and had waited for his coming. Geki jumped down from his horse, and was about to run up on the porch, when several men-servants appeared and stood in his way; he cut down two of them, wounded the rest, and rushed in. A ronin, whose name was Ishikura Iyemon and who was a hanger-on at Gumpei's, pierced the intruder from behind with a spear, and killed him. While the neighbours were thrown into a state of hurly-burly, Gumpei murdered Myoshun and fled, and his house was entirely deserted.

It happened at this time that Hachikuro, Geki's younger brother, was on his way to visit Kumano. It was winter; the mountains were covered with snow and the journey was not an easy one. His companion, Wada Rimpachi, was fatigued with the long walk and limped on his way with difficulty. At this sight Hachikuro approached and jestingly said to his fellow-traveller, "You always talked big, old boy; but now you are crippled in such a wretched way. We have many more steep mountains to pass over; how do you intend to pass over them, you poor weakling? I set out on this tour because you invited me to come with you; but you walk so lamely." And Hachikuro laughed, clapping his hands.

Greatly provoked at this, Rimpachi said in an angry tone of voice, "Though I limp, I am a point ahead of you—you shall understand that right now." So saying, he drew his sword and sprang upon his reviler. Hachikuro quickly crossed swords with him, and the two fought furiously. At this critical moment the ghost of Geki suddenly appeared between the fighters and interposed, "Don't fight over such trifles, men. I was murdered by Fukushima Gumpei, and am now a ghost. You are the only one to avenge me, Hachikuro, and your life being thus precious to me, I have appeared here to warn you. If you must fight, do fight only after you have cut down Gumpei. This is my earnest request." As soon as these words were said the ghost disappeared. The two men were naturally astonished and at a loss what to do for awhile; Hachikuro, full of tears, bewailed his misfortune. Rimpachi consoled him and added, "It can't be helped now. Search the world over, find out Gumpei and kill him; I will assist you in doing this."

Hachikuro was thus somewhat encouraged, and he and his companion immediately returned home, and found what the ghost had said was true. They two set out from Higo in search of Gumpei, and wandered about for more than two years. At last they learned that he was living in Mount Tokakushi, with a relative monk. They secretly hastened to the mountain to learn more of him. Gumpei had changed his name to Doden, taken orders and now dwelt religiously in

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a thatched cottage. To do him justice, he was really a pious man, but had become cowardly and so concealed himself deep in the mountain.

Hachikuro and Rimpachi broke into his hut one day. The former cried out to Gumpei, "I am Hachikuro, brother of Geki. Your fate is now sealed—draw your sword and fight." But Gumpei was not so courageous as he had been before; he joined his hands and bowed low. "I am now a monk, as you see," said he; "I say mass for Mr. Geki's spirit. So pray save my life, sir."

"Liar that you are," said Hachikuro, looking about the room; "I see you have a spear at the bedside. Your outer garb is a monk's, but you are really a samurai. So stand up and fight!" At once and quickly Gumpei seized the spear in his right hand, but Hachikuro struck this down with his sword. With his left hand Gumpei then snatched Rimpachi's sword and cut him down. Hachikuro instantly struck down Gumpei and in a second had given him his *coup-de-grâce*. He then wept over Rimpachi's corpse.

Hachikuro shaved off his hair and became a monk not long thereafter; he lived obscurely near the Nakayama Temple, at Tsu, and thus mourned over the death of Geki and of Rimpachi. Their names are remembered only on their tombstones.

THE FIREFLY

Te-no-hira wo,
Hau ashi miyuru
Hotaru kana!

Oh, this firefly!—as it crawls on the palm of my hand, its legs are visible (by its own light).

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THE FIREFLY

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Hau ashi miyuru

Hotaru kana!

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BOOK NOTES

"An Introduction to the History of Japan." By Kitsuro Ilara. G. P. Putnam's Sons, New York and London, 1920.

From preceding numbers of *The Japan Magazine* where it has already mentioned the establishment of the Yamato Society, these paragraphs are quoted:—

"Japan has a brilliant civilization of which we may justly be proud. In the art, we have painting, sculpture, architecture, lacquer-work, metal-working, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undispelled. It is our duty, in fact, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of Buddhism.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the whole sense development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also, from a world-wide point of view, abandoning the present far-from exclusiveness and endeavouring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the first Powers both in name and in really."

In order to accomplish the object above stated the Yamato Society has been established. "An Introduction to The History of Japan" is the first of the series of publications projected by the Society. In the preface to his book the author says:

"The principal aim of this work, written at the request of the Yamato Society as the first of its projected series of publications, is to furnish a synoptic or perspective review to give a general sketch of the history of Japan. The public to which it is tendered is not those professional historians and students of history now a-doing duty in our country, who are already possessed with, and equipped by, a superfluity of

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BOOK NOTES

"An Introduction to the History of Japan," By Katsuro Hara. G. P. Putnam's Sons, New York and London, 1920.

From preceding numbers of *The Japan Magazine* wherein we have already mentioned the establishment of the Yamato Society, these paragraphs are quoted:—

"Japan has a brilliant civilisation of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilisation. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilisation by other peoples. If Japan, in her eagerness to learn the best of European civilisation, continues to disregard the necessity of making known her own civilisation to peoples abroad, the world's misconception of Japan will forever remain undispelled. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognise and correct our faults, so that we may make ours a civilisation that will compel the admiration of the world. Whether or not European civilisation, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also, from a world-wide point of view, abandoning the present Far Eastern exclusiveness and endeavouring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the first Powers both in name and in reality."

In order to accomplish the object above stated the Yamato Society has been established. "An Introduction to The History of Japan" is the first of the series of publications projected by the Society. In the preface to his book the author says:

"The principal aim of this work, written at the request of the Yamato Society as the first of its projected series of publications, is to furnish a synopsis, or perhaps rather to give a general sketch, of the history of Japan. The public to which it is tendered is not those professional historians and students of history now abounding in our country, who are already perplexedly encumbered with, and engrossed by, a superfluity of

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over-detailed materials and a plethora of contradictory conjectures and hypotheses. The book is, strictly speaking, intended for those Europeans and Americans who would like to dip into the past, as well as peer into the future, of Japan,—Japan, not as a land of quaint curios and picturesque paradoxes only worthy to be preserved intact for a show, but as a land inhabited by a nation striving hard to improve itself, and to take a share, however humble, in the common progress of the civilisation of the world."

Dr. Hara is professor of history in the Kyoto Imperial University and known as a scholar of extensive learning. "For Japanese historians," says the professor, "the need has never been more urgent than now to make an attempt at writing a history of their own country for the sake of foreign readers. On account of the Great War, the so-called European concert, that is to say, the Areopagus of a few nations, will be superseded by the concert of the World. The post-bellum readjustment and reconstruction, national as well as international, of countries belligerent and neutral will be an overwhelming task such as the nations of the world have never before undertaken. Perhaps there will follow a long period of peace, but the feeling of nations toward one another will in all probability continue sensitive and acute, and this sensitiveness will not easily subside. And in such a nervous and critical age as that, Japan's position will be an exceedingly difficult one. Hitherto every move she has made, every feat she has achieved, has been made an object of international suspicion, especially in recent times. Japan, however, cannot help making progress in the future, whether welcome to other nations or not, for where there is no progress, there is stagnation. Hence arises the imperative necessity, at this juncture, of an attempt by the Japanese to explain themselves by telling their own history, and by so doing to procure a thorough understanding of themselves, their character and characteristics, not only as they now really are, but as they used to be in the past. That is the one object which I have pursued in this volume."

[From The Japan Advertiser]

A few years ago a number of leading Japanese gentlemen got together and formed the Yamato Society. They had perceived that the work of making Japan known to the West had been almost wholly undertaken by foreigners. Doubtless they also perceived that while many foreigners, especially those who had lived longest in the country, were sympathetic, others were strongly critical. Few countries have suffered more than Japan from crude criticism and crude eulogy. While the battle of the books has raged, Japan herself has been dumb. But Japan has a history, a literature, and a culture of her own which if they were but known would introduce her to the society of nations in a far better way. So the Yamato Society, consisting of enlightened and wealthy men, was formed in order to organize and finance the publication in foreign languages of Japanese historical and literary works. It is a noble and patriotic aim, well worthy of the assiduous support of Japanese Maecenases, and its first fruit comes in attractive and valuable form.

"At last," said Dr. Griffis, in a review which the *Advertiser* quoted, "we have a history of Japan which does not begin with the ages of eternity or 660 B.C." In other words, this is history on the modern plan, conceived in the modern spirit. Professor Hara has nothing to say about the mythological period. He sketches in broad outline the Japan of which records exist, and he applies no criteria different from those that the most rationalistic historian of a Western country would apply. He is not alone in doing this. The portions of Mr. Nagata's account of the Imperial dynasty which the *Advertiser* translated a few days ago show that some Japanese scholars understand that there is no need for treating mythology as sacrosanct. It is not necessary to get angry about the myths; all one has to do is to recognize respectfully that mythology and history are separate departments. No one is going to deny the rationality of the Romans because a temple to Romulus and Remus stood in Rome in the Augustine era. History can afford to leave mythology alone.

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over detailed materials and a plethora of contradictory conjectures and hypotheses. The book is, strictly speaking, intended for those Europeans and Americans who would like to dip into the past, as well as peer into the future, of Japan,—Japan, not as a land of pallid curios and picturesque paradoxes only worthy to be preserved intact for a show, but as a land inhabited by a nation striving hard to improve itself, and to take a strong, however humble, in the common progress of the civilization of the world."

Dr. Hara is professor of Political Economy in the Kyoto Imperial University and known as a scholar of extensive learning. "The Japanese historians," says the professor, "the need has never been more urgent than now to make an attempt at writing a history of their own country for the sake of foreign readers. On account of the Great War, the so-called European concert, that is to say, the Areopagus of a few nations, will be superseded by the concert of the World. The post-bellum readjustment and reconstruction, national as well as international, of countries belligerent and neutral will be an overwhelming task such as the nations of the world have never before undertaken. Partially there will follow a long period of peace, but the feuds of nations toward one another will in all probability continue sensitive and acute, and this sensitiveness will not easily subside. And in such a nervous and critical age as that, Japan's position will be exceedingly difficult one. Little by every move she has made, every fatal step she has been made an object of international suspicion, especially in recent times. Japan, however, cannot help making progress in the future, whether welcome to other nations or not, for where there is no progress, there is stagnation. And progress, the inherent necessity, at the pressure of an alcoholic by the pure and the motives by calling their own history, and by so doing to restore a true understanding of themselves, their character and characteristics, not only as they now really are, but as they used to be in the past. That is the object which I have planned in the present volume."

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"As it is," said Dr. Griffis, in a review with the Advertiser quoted, "we have a history of Japan which does not begin with the ages of eternity or 660 B.C." In other words, this is history on the modern plan, conceived in the modern spirit. Professor Hara has pledged himself [illegible] to [illegible] the Japan of which records exist, and he agrees no critical [illegible] from those that the national history of a Western country would apply. He is not alone in doing this. The position of Japan's account of the Imperial dynasty which the Advertiser has called a few days ago show that serious students understand that there is no need for treating the history as a contest. It is not a difficulty to [illegible] about the myths; all one has to do is to [illegible] assertion from myth and history and separate documents. Although [illegible] dom there are hints of the formation of the Japanese nation in Korea or the Asiatic area, history can afford to be myth and [illegible]

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You cannot explain Japan by merely citing Shinto doctrines and Japanese mythology, and [illegible] and Confucianism, who knows it, does not say. The Japan that we see in this process is a nation slowly unfold out of mutually assimilative streams of incoming conquering the land from the primitive Ainu, who, whether autochthonous or not, were in possession of the islands when the inroads of the Japanese began. They were not then Japanese. "Pure world be held enough," says Lafcadio Hearn, "to admit that the Japanese were a homogeneous race from the beginning." [illegible] it may be added, came from southeastern Asia, but there were many tongues and many religions. The Ainu were slowly but irresistibly driven back. The Emperor was at first the greatest sovereign among subjects. The preaching and teaching made the Imperial House eventually supreme.

All this is on familiar lines. How, indeed, could Japan's history be otherwise? It is only observation which inspires the necessity for regarding the native fables by which primitive men explained or adorned their origins. One hopes that Professor Hara's rodent religion will soon be imitated in the text books.

By the beginning of the seventh century the long process of centralization had reached a stage at which it might be said the Japanese were a nation, and the ruling family had taken on the curious distinction which has since been its constant mark. The Emperor, head of the ancestral cult, owner of a vast domain and of multitudes of people, towered above the other members of his family. The sanctity of his person was established. Yet, side by side with this eclipse of the throne of the Mikado, the Sogas family as Mayors of the Palace, had obtained an authority which the Emperor could hardly control. Buddhism became the religion of the nation, the great and lightening stream of Chinese civilization began to flow in steadily, and a vigorous political race resolved its [illegible] consolidated [illegible].

The rest is a story of evolution and growth. The bright, romantic era of Nara passed into the shorter, military Kamakura, and for many centuries Japan was passing through feudalism, a test which every nation must undergo if it is to become organized at all. With Hideyoshi the unification of Japan was completed. By the opening of the Tokugawa shogunate had set, and the Tokugawa rule gave the land two and a half centuries of internal peace. Almost in this time was party military, and there [illegible] Emperors [illegible] the long peace flower a Japanese and native culture to develop, and, too, brought to [illegible] which the first foreigners [illegible] of the middle ages, the spirit of the country was not receptive, and Japan was able successfully to make one that which has brought her safely from the old to the new.

The book is not a list of warriors, Mikados, and even politics, are subordinated to an account of the development of the life and institutions of the nation. And at the close the national ideal of the Japanese people is thus stated: "What we aspire to earnestly as our national ideal is to make our country able to stand shoulder to shoulder with the senior Western nations in contributing to the advance and welfare of world civilization."

It is unfortunately necessary to add that the English of the book is not equal to its other qualities. Such colloquialisms as the slat meant that someone had been sent to Kyoto to "look out" for the Shogunate, meaning that he had been sent as an observer, disfigure a serious historical work. The reader is frequently irritated by such slack English as "we need not much lament about to see with it etc." (p. 277) "this address of Yorio by Japanese as the site of the new Shogunate created a political situation like that of Kamakura by Yoritomo" (p. 327); "this caution to write a national history" (p. 363). The book is in nothing more produced, paper and printing being of a high order, but the poverty with which the boards are covered,

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You cannot explain Japan by myths of Sun-Goddesses and impetuous male deities and Professor Hara, who knows it, does not try. The Japan that we see in his pages is a nation slowly unified out of mutually assimilative streams of incomers conquering the land from the primitive Ainu, who, whether autochthonous or not, were in possession of the islands when the inroads of the Japanese began. They were not then Japanese. "None would be bold enough," says Dr. Hara, "to assert that the Japanese were a homogeneous race from the beginning." Many of them, he thinks, came from north-eastern Asia, but there were many from the south—a vague word, including China as well as Malaya—and "the relative distribution is now a question very hard to settle definitely."

For more than a thousand years the Japanese and the Ainu contested the ownership of Japan. The Ainu were slowly but irresistibly driven back. The Emperor was at first the greatest seigneur among many seigneurs. The pressing need of unity made the Imperial House eventually supreme.

All this is on familiar lines. How, indeed, could Japan's history be otherwise? It is only obscurantism which imagines the necessity for repeating the native fables by which primitive men explained or adorned their origins. One hopes that Professor Hara's robust realism will soon be imitated in the text-books.

By the beginning of the seventh century the long process of centralization had reached a stage at which it might be said the Japanese were a nation, and the rulership had taken on the curious dualism which has since been its constant mark. The Emperor, head of the ancestral cult, owner of a vast domain and of multitudes of people, towered above the other members of his family. The sanctity of his person was established. Yet, side by side with this definite emergence of the Mikado, the Soga family as Mayors of the Palace, had obtained an authority which the Emperor could hardly control. Buddhism became the religion of the nation, the great enlightening stream of Chinese civilization began to flow in steadily, and a vigorous, unified race reached its first flourishing stage of civilization.

The rest is a story of evolution and growth. The bright, romantic era of Nara passed into the sterner military Shogunates, and for many centuries Japan was passing through feudalism, a test which every nation must undergo if it is to become organized at all. With Hideyoshi the unification of Government was completed. Iyeyasu garnered where Hideyoshi had sown, and the Tokugawa rule gave the land two and a half centuries of internal peace. Although this rule was purely military, and though its forms were feudal, the long peace allowed a vigorous and varied national culture to develop, and so, though the forms which the first foreigners saw were those of the middle ages, the spirit of the country was not mediaeval, and Japan was able successfully to make the effort which has brought her safely from the old to the new.

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though pleasing to the eye, will fray with wear. These are incidental defects which would scarcely call for mention were it not that the book is the first of a series which should fill an important place in the literature of Japan. The coming publications of the Yamato Society will be awaited with keen interest.

"Japan—Real and Imaginary," By Sydney Greenbie. Harper Brothers, New York.

(Z. K. P. in *The Far East.*)

Among western publishers, there are some who have no standard of values when it comes to the selection of works dealing with Japan, or else scruples regarding values are cast aside in favour of an entertaining volume that may tempt the reading public.

Otherwise, it is difficult to decide the reason of a remarkable declaration of faith as to those considered best fitted to write upon Japan in connection with a new volume Harper's have recently issued: "Japan—Real and Imaginary," by Sydney Greenbie. This declaration is as follows:

> Most people who write about Japan have either been there too long, or not long enough—they are either propagandists or mere tourists. This book might be called Japan revealed—for it is an honest attempt of a man who knows his Japan well, but is not unduly prejudiced in her favour, to interpret the country truthfully to America. So much of what has been written about Japan has been inspired by her government, that this fearless and truthful account of Japan as she is seems by contrast sensational and startling.

It is very enlightening to know from Harper's that a long residence in Japan disqualifies a writer. This idea seems to disagree with the accepted rule that the more knowledge a man may have upon a subject the better able is he to argue about it. The plea that familiarity with the country makes a writer less able to tell the truth is disproved by the fact that the books written on Japan by Occidentals of real permanent value have all been penned by those who have been many years resident in the country.

Could anything be more naïve than the idea that long residence in Japan makes propagandists of us all!

It would seem that unless a writer joins in a chorus of criticism, nay abuse, what he writes is not to be considered sincere.

Harper's evidently are so behind the times that the least glimmer of the growing importance of the Eastern point of view, as distinguished from the transient point of view, has not yet dawned upon them. What America is suffering from is a surfeit of books written by superficial observers, and the true inwardness of Japanese history, literature, drama, life, philosophy, is neglected. Of what use are thousands of books recording fleeting impressions of a country by persons, however gifted, who merely generalise, and in a manner that dozens of others, with a year's stay to their credit, have done in exactly the same way before them, without finding one clue to the real Eastern point of view?

No one ever thinks of judging England, France or America on the impressions of persons who write in a trifling fashion that betrays the shallowness of their observations. To understand other countries it is necessary to understand their point of view, and Japan is no exception to the rule. Let the soul of Japan speak for itself. There are hundreds of volumes dealing with the Eastern point of view waiting to see the light of day, and the publishers who are

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though pleasing to the eye, will fray with wear. These are incidental defects which would scarcely call for mention were it not that the book is the first of a series which should fill an important place in the literature of Japan. The country will be specially [illegible]

"Japan: Its Land, Its People," by Sydney Greenbie. Harper Brothers, New York.

(2s. 6d. n. 75 cents Amer.)

Among modern publishers, there are some who have no standard of values when it comes to the selection of works dealing with Japan, or else scrupulous regard values are cast aside in favour of an extant money value that may tempt the reading public.

Otherwise, it is difficult to divide the reason of a reputable declaration of faith as to these conditions of book issued: "Japan—Its Land, People and Life," by Sydney Greenbie. This declaration is as follows:

"[illegible] who write about Japan but often either too long or not long enough. They are either pretentious or superficial. This book is neither. It is [illegible] for the general reader [illegible] a man who is [illegible] a reliable [illegible] in his case, to [illegible] country peculiarly to [illegible] So much of what has been written about Japan has been supplied by [illegible] that this [illegible] and is [illegible] of Japan as [illegible] seems [illegible] contact scientific and [illegible] scientific."

It is very misleading to know from [illegible] that a long and [illegible] in Japan [illegible] a writer [illegible] [illegible] [illegible]

dure to this fact will reap a golden harvest.

Since Mr. Oscanyan is described as knowing Japan well, and as is able to interpret this country faithfully to America, and is a very, very truthful man, what he has written seems by contrast to a recent proposition a most liberal and satisfying, the reader is prepared for something quite out of the ordinary.

He gives us, to begin with a description of the charm of landing in this ancient land and then plunges into some mild gushing dithyrambs in order to show the people of the country,—and of interest to one Japan travel about on sight-seeing excursions to Osaka, Nara, Nikko, Kioto; a week for a flight on Fujiyama; and of course the a visit to Ii ya and Co. His visit to the Capital appears to have been somewhat curtailed, for his description is limited to a criticism of the accommodation found at the Yamashita Yoshi an inn near Ueno Park, where he put up, and was obliged to get into the tub with other guests at the inn.

The writer's dictum that Tokyo is medieval Japan would certainly cause a sensation among the Yedo-ites if they were to hear their city so dictated. Kobe, Mr. Oscanyan tells us is the hub of modern Japan; and further he writes that as Kyoto lies near the important centre of industry of Japan, Tokyo will eventually be of the meagerest of the commercial importance. This will be news to those who regard Tokyo as the outpost of Asia, —the metropolis of the Orient, and the very centre of all that is interesting or worth while in the Far East!

Feeling that his picture of Japanese life would be far from complete unless the author also pictured the Japanese girl, and considering that illustrated westerners have been too indulgent in praise of Japan, Mr. Oscanyan took to an investigation of the native worlds, and saw as much unpleasantness as possible as an addenda to the laborious praise of tourists. He made trips to the slums of Tokyo and Kobe; visited prisons; took pains to find out a good deal about the cut and the tattooing.

Then seeking other fields to conquer he dwells on the all too well known defects of the educational system, and ventures the not very flattering opinion that the foreign instructor is an incongruous and drag, which may be interesting to the many Americans in Tokyo who belong to the teaching fraternity.

The author's very readable style; the excellence of the illustrations and printing, and the fame of the publisher may indeed carry "Japan—Ideal and Interesting" far with the reading public of America, but it is to be regretted that there are so many misstatements of fact in the volume which makes it misleading instead of "absolutely true" as the Harper's announcement would have it.

The most flagrant of these is about the tattooing, that the writer, without the least pretence of knowledge upon the subject, has labeled "vulgar." This an erroneous idea may be scattered broadcast in the United States, but the opposite is the truth. Kabuki is a hundred per cent. more moral and less vulgar than the American stage, for the simple reason that it is a purely male product and has avoided those extremes incompatible in a theatre where the players are mixed.

The author also puts forward the remarkable idea that all the theatres of Japan are located near rivers since the

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alive to this fact will reap a golden harvest.

Since Mr. Greenbie is described as knowing his Japan well, and so is able to interpret this country faithfully to America, and is so very, very truthful that what he has written seems by contrast to government propaganda sensational and startling, the reader is prepared for something quite out of the ordinary.

He gives us, to begin with, a description of the charm of landing in this ancient land and then plunges into some mild geisha dissipations in order to know the people of the country,—and determined to see Japan travels about on sightseeing expeditions to Osaka, Nara, Miyajima; is a monk for a night on Koyasan, sees Nikko and the tomb of Iyeyasu; and of course the ascent of Fuji is not omitted. His visit to the Capital appears to have been somewhat curtailed, for his description is limited to a criticism of the accommodation found at the Yamashiroya, an inn near Uyeno Park, where he put up, and was obliged to get into the tub with other guests of the place.

The writer's dictum that Tokyo is medieval Japan would certainly cause some resentment among the Yedoko if they were to hear their city so defamed. Kobe, Mr. Greenbie considers the hub of modern Japan; and further he writes that as Kyoto lies near the important centre of industry of Japan, Tokyo will eventually be off the macadamised roads of the coming Japan! This will be news to those who regard Tokyo as the outpost of Asia, —the metropolis of the Orient, and the very centre of all that is interesting or worth while in the Empire!

Feeling that his picture of Japanese life would be flat if he dwelt upon the happier phases, and considering that infatuated westerners have been too indulgent in praise of Japan, Mr. Greenbie took to an investigation of the nether worlds, and saw as much unpleasantness as possible as an antidote to the fulsome praise of tourists. He made trips to the slums of Tokyo and Kobe; visited prisons; took pains to find out a good deal about the eta and the underworld.

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The author also puts forward the remarkable idea that all the theatres of Japan are located near rivers since the actors were called riverside beggars.

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The first Kabuki show did originate on the banks of the Kamogawa in Kyoto some three hundred years ago, but since that time the theatres have been erected wherever the proprietors and authorities agreed. He calls Danjuro the ninth a *kawaramono*, some informant telling him of the epithet used as a term of contempt long ago by the samurai for the people who did nothing but furnish entertainment. In a country where acting is a fine art Danjuro stood at the head of his profession and was one of the most distinguished members of the Ichikawa line of actors, the founder of which was of samurai origin.

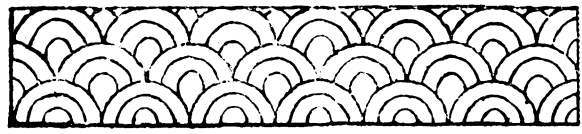
Commenting on the actors in general this truthful recorder of Japan says:

> Vagrants as they were, it is easy to realise they would pick up an understanding of human nature and indifference to established form together with stories and happenings which would make them the delight of the dull stay-at-home Japanese.

Of all the ignorance displayed with regard to the Japanese theatre from the Encyclopedia Britannica down, this is the most ridiculous statement that could have been invented. Chushingura and Kanjincho, masterpieces of Kabuki, originated by wandering beggars! And Chikamatsu Monzaemon, Takeda Izumo, Namiki Gohei, Sakurada Jisuke as playwrights, not to forget the Ichikawas, Sawamuras, Nakamuras, Iwai Hanshiros, Utayemons and Kikugoros, the proud aristocrats of the theatre, loved and worshipped by their generations! It is a pity that the writer did not take more pains to verify his facts before libelling an institution of which during his twenty-six months in Japan he lived in entire oblivion.

The book makes a melancholy impression upon the Occidental who has been long resident in Japan. A transient, well-meaning young American who becomes an instructor in the Kobe Higher Commercial School, during his stay has no real contact with the genius of the land,—the artists and artisans, the writers, professors, musicians, actors and journalists,—and although he professes to be in search of the intellectual currents of the country, has little opportunity to come into contact with the best brains, gaining his information from the less educated members of society. It is a sad commentary upon the exclusiveness of Japan's intellectuals, coupled with obtuseness on the part of the Westerner.

But as far as the publisher is concerned this lack of vision in the author does not matter, for it often seems that truth is not what the publisher wants from the East, because it does not pay.



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Of all the ignorance [illegible] region [illegible] "Japanese can Be[illegible] down, this is the most ridiculous statement that could have [illegible]. Christianity and Shintoism [illegible] by [illegible] and Old Folk [illegible] Above [illegible], Tolstoi, [illegible], Kant, Hegel, Schopenhauer, Darwin, Spencer, Huxley, Haeckel, Ibsen, Zola, Maeterlinck, Sudermann, Hauptmann, Wagner, Nietzsche, Strindberg, Björnson, Tagore, Kipling, Conan Doyle, Barrie, Wells, Bennett, Galsworthy, Shaw, Chesterton, Belloc, Masefield, Yeats, Synge, Lady Gregory, Moore, Gosse, the [illegible] Brothers, Swinburne, Meredith, Hardy, Ibsen

FROM THE JAPANESE PRESS

A typical medieval literary man

Not long ago three of the students of the Imperial Department of Education called me to take a little jaunt with them of a literary afternoon. They told me that there was a place out in the country a few miles where all sorts of spirits and bodies lies were, and that the strange and mysterious features of the human mind were there lined up for inspection. I went with them and found something different from anything that I had ever seen.

I have not met the founder of the place—that pleasure awaits me, I hope—and so I cannot speak words from his own mouth as to the purpose in mind in living his philosophic idea just in the way he has done, but the comprehension I gather now from several visits there is that Inoue Enryo has tried to create a retreat in the garden of an old daimyo's castle where men philosophically inclined may advance their spiritual culture and be reminded continually of philosophical ideas. Perhaps it is an attempt to Japonicise outside the city of Athens.

The philosophical hall and its accompanying buildings and pavilions are situated for the most part on a low hill from which eight so-called "views" can be seen. According to the descriptive circular one is supposed to enter by the gate of "Theory of Principles," the popular name being "Gate of Doctors," but like many gates in Japan it is for the most part shut, and the visitor must be content to enter a side gate like the other ignoble and vulgar people called "The Gate of Ease."

Upon entering you will see a notice telling you to write your name and address and until you do you shall not be allowed to enter the hall. In writing your name you are supposed to write your address, your age, your occupation, your native province, your present residence, and the object of your visit. Then you are given a ticket with a number on it, and you are told to hang it on a hook in the hall. Then you are told to take off your shoes, and you are given a pair of slippers to wear. Then you are told to wash your hands and mouth at a stone basin. Then you are told to enter the hall. Then you are told to sit down. Then you are told to bow down before the image of Confucius. Then you are told to bow down before the image of Mencius. Then you are told to bow down before the image of Chu Hsi. Then you are told to bow down before the image of Wang Yang-ming. Then you are told to bow down before the image of Inoue Enryo. Then you are told to bow down before the image of Inoue Enryo's father. Then you are told to bow down before the image of Inoue Enryo's mother. Then you are told to bow down before the image of Inoue Enryo's wife. Then you are told to bow down before the image of Inoue Enryo's children. Then you are told to bow down before the image of Inoue Enryo's grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-great-grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-great-great-grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-great-great-great-grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-great-great-great-great-grandchildren. Then you are told to bow down before the image of Inoue Enryo's great-great-great-great-great-great-grandchildren. 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FROM THE JAPANESE PRESS

A Philosophical Garden near Tokyo

Not long ago three of the students of the Upper Department of the Mejii Gakuin asked me to take a little jaunt with them of a Saturday afternoon. They told me that there was a place out in the country a few miles where all sorts of sprites and hobgoblins were, and that the strange and uncanny features of the human mind were there lined up for inspection. I went with them and found something different from anything that I had ever seen.

I have not met the founder of the place—that pleasure awaits me, I hope—and so I cannot speak words from his own mouth as to the purpose in materializing his philosophic ideas just in the way he has done, but the conception I gather now from several visits there is that Prof. Inoue Enryo has tried to create a retreat in the garden of an old daimyo's estate where men philosophically inclined may advance their spiritual culture and be reminded continually of philosophical ideas. Perhaps it is an attempt to Japonicise the Ancient Academy or Lyceum outside the city of Athens.

The philosophical hall and the accompanying buildings and pavilions are situated for the most part on a low hill from which eight so-called "views" can be seen. According to the descriptive circular one is supposed to enter by the gate of "Theory of Philosophy," the popular name being "Gate of Demons," but like many main gates in Japan it is for the most part shut, and the visitor must be content to both enter and depart by the rather insignificant entrance called "The Common Sense Gate."

Upon entering you will see a notice telling you to write your name and address and anything else you please in the guest book; if you wish the caretaker, ring the bell; it is gratifying to notice a sign telling you not to pay her anything for the tea she brings you. But before taking tea we had better see the hall or temple which gives the name to the whole place.

You will be surprised, I am sure, after I have used such high-sounding names for it, to be told that the square building yonder twenty-four feet each way is the "temple." The door is opened only on Saturdays, Sundays, and holidays—this makes it less vulgar. The floor has nothing on it but the regular mats, but in the center of the ceiling and suspended from it are the things which attract attention. Four posts extend from the ceiling and make the canopy which always covers the main image and holy of holies in a Buddhist temple. These four posts are the forms of the cardinal points upholding the heavens. Gilt and silver glass in the canopy indicate the original nebulous state of the universe. From these posts is suspended a red glass spherical lantern to represent the source of mind; below this hangs an opaque square incense pot to express the physical source. These two have been derived from the eternal matter of the universe. Round sticks radiating from the center of the ceiling serve not only the architectural necessity of supporting the roof but also indicate the manifold forms produced from a common source. Speaking Buddhistically, these things taken together are the main image; speaking philosophically, well, you probably have the idea.

So that one may bow down before the ancient and modern, the eastern and western philosophies, Dr. Inoue has

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chosen Shaka (Buddha) for India, Koshi (Confucius) for China, Socrates and Kant. (A parenthetical note says that Jesus Christ is not chosen because this hall is a philosophic one and not religious.) The names of these sages, by the way, are on large tablets on the four sides of the canopy, and the particular name of this building is "The Hall of the Four Sages."

As the above mentioned four sages are universal, a "Six-Wise-Men Tower" has been constructed and up at the top the paintings of two each from India, China and Japan are arranged. A bell is there to call them out when you do obeisance. You are instructed to strike it six times at intervals of two so that the surrounding farmers may not think there is a fire alarm. Having finished the serious part of this tower, the worshipper, if I may call him such, turns to the other part of the process of "going up to the temple to pray." That is the amusement side. In this particular place it consists of quite a vast and heterogeneous collection of curiosities both native and foreign. For example, there are collections of teacups from the railway stations of Japan, pipes from the smokers of many nations, amulets from various temples, post cards and clothes. But we cannot stop here too long.

Up a little hill and we are under the triangular pavilion of the three religions, Buddhism, Confucianism and Shintoism. The photos of three great Japanese scholars are here carved in wood.

Now comes what in a certain sense is the most interesting of all—the gardens of spiritualism and materialism, some five or six acres in extent, and the stone posts indicating philosophical ideas. Here they are in their order:

Study house.
Fence of Monism.
Cave of devils.
Inexhaustible treasury.
Mound of time and space.
Ghost plum tree.
Valley of relativity.
Ideal bridge.
Absolute province.
Monument of sage and saint.
Station of consciousness.
Intuition path.
Way of cognition.
Barrier of logic.
Pond in the form of the ideograph for "mind."
Bridge of general concept.
Subjective pavilion.
Pool of ethics.
Island of reason.
Apriori spring.
Psychology precipice.
Gulley of dogmatism.
Harbor of scientific learning.
Encyclopedic thicket.
Street of skepticism.
Dualism road.
Valley of creation.
Mystery cave.
Aposteriori swamp.
Atomic bridge.
Natural history bridge.
Pond of derived theory.
Objective hermitage.
Garden formed like the ideograph for "matter."
Evolutional drain.
Forest of the universe.
Hill of sensation.
Experience hill, "Bragging pine."
Universal hall.
Skull's hermitage.
The gate of common sense.

But before we go out of the "Common Sense Gate" (we may need a bit now of that "sense without which all other sense is nonsense") let us go through the portal over which a skull tells us to beware both of fire and death (the Tokyo word for both is the same), let us sit down and with our backs to Billiken, the "American god for Happiness," as he is labelled in Japan, sip a cup of tea out of these philosophic teacups and conjure what the toad sitting over there on that skull might be gloating over, of how yonder ghost of good maple could ever use those hands fast fading into nothingness. While the tea soothes us let us forget the terrible badgers and foxes lined up with that rabbit's foot and Billiken and plan to come with a lunch and our chessmen and spend a pleasant afternoon down in that lovely thatch-roofed "Hermitage of Objectivity" until the sun sends his set-

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chosen Shaka (Buddha) for India, Kosai (Confucius) for China, Soraras and Kant. (A pronunciational note says that Jesus Christ is not chosen for us as his ball is a philosophic one and not religious). The names of these sages, by the way, are on large tablets on the four sides of the canopy, and the particular name of this building is "The Hall of Four Sages."

As the above mentioned four sages are universal, a "Six Wise-Men War" has been constructed and up at the top the paintings of two each from India, China and Japan are arranged. A bell is there to call them out when you do obeisance. You are invited to strike it six times at intervals of two so that the surrounding farmers may think there is a fire alarm. Having finished the round part of this tower, the worshipper, if I may call him such, turns to the other part of the process of "going up to the temple to pray." That is the amusement side. In this particular place it consists of quite a vast and heterogeneous collection of curiosities both native and foreign. For example, there are collections of teacups from the railway stations of Japan, pipes from the smokers of many nations, pencils from various temples, post cards and clothes. But we cannot stop here too long.

Up a little hill and we are under the triangular pavilion of the three religions, Buddhism, Confucianism and Christianity. The pleasure of three great Japanese scholars are here carved in wood.

Now comes what in a certain sense is the most interesting of all—the residence of spiritualism and evil spirits, some five or six acres in extent, and the stone posts indicating pitches. Final Hall. Here they are in the order of fate:

Study hours.
House of Mondain.
Cave of devils.
Inexhaustible treasury.
Mound of time and space.
Great plum tree.
Valley of Unity.
Ideal bridge.
Absolute precipice.
Mountain of snow and wind.
Station of [illegible].
Intuitive path.
Way of meditation.
Mirror of logic.
Pond of the [illegible] for
"mind."
Garden of general concept.
Shipwreck of reason.
Pool of vice.
Pool of reason.
Ugliness spring.
Occult skeptic precipice.
Cliff of skepticism.
Harbor of doubtful trinity.
Tropical pestilent lot.
Sound of sleeping ideas.
Desolate road.
Valley of cessation.
Mercury cave.
Abyss of [illegible].
Absurd bridge.
Natural bridge of [illegible].
Pool of [illegible] theory.
[illegible] hermitage.
Cave of [illegible] the idiograph for
"matter."
Prejudiced district.
Forest of meditation.
Hill of speculation.
"Square-nose hill," "Begging pipe."
[illegible]
[illegible]
[illegible]
The music of common sense.

Put Hall we go out of the "Common Sense Circle" (we may need a bit more of that "sense without which all other senses is nonsense") let us go through the "portal" over which a skull tells us to beware both of fire and death (see Tokyo water-fall) to the sunny, let us sit down and talk with our books to Nihilism, the "Annihilation God for Happiness" as he is called in Japan, sip a cup of tea and compare what the soul-story over it by an after skull might be about noon, of how yonder ghost of good music could ever be the land, but Lucky into nothingness. While the tea soothes us let us forget the terrible battles and forces lined up with that reality's foes and Pallors and plan to come with a lunch and our chosen and spend a pleasant afternoon down in that locality that stood "Heraldry of Objectivity" until the sun sends his set-

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tiny rays upon us through the "breast of the heavens."—*By W. E. Hoffmann, in the Argosy.*

Shimada on Naval Policy

Mr. Shimada Shigetaro, formerly leader of the Seiyukai, in an article written for the *Nichi Nichi* on disarmament, concludes that the general trend of public opinion in Japan is decidedly in favor of naval limitation and reduction. Regarding the question of disarmament, which has been brought to the front by the last session of the Diet, Mr. Shimada points out that if it had not actually been for the opinion of the people, Japan would not have done what she has in such a short time.

The question naturally occurs, why the Japanese people, who so long supported the Navy, should now be in favor of its reduction? Mr. Shimada attributes their opinion, not to the endeavors to put the matter right. According to Mr. Shimada the answer is found in the indifference of the general public toward the parliamentary system. This, in his view, does not invalidate the fact that public opinion is at the back of the movement for reduction of naval armaments.

Turning to the military side of national defence, Mr. Shimada starts his argument for a drastic reduction of the army with the statement that the Japanese army is out of keeping with the progress of the times. "I am the last," says the former leader of the Kenseikai, "to plead in the advocacy of the Japanese army. I am also quite ready to admit that there is considerable room for reducing the military forces in the last dozen or two.

"The World War, however, has changed conditions. The fact that there is no hope until the Russian Navy is the most powerful armament for protection of the Japan Sea, Japan has at liberty, the present strength being the result of a selection in which she left a minute from Kure, Sasebo, Maizuru, Yokosuka and Takeshiki to the Chinese Eastern Railway for the protection of Chinese farmers all the more reason for reduction. Divided against herself, China is made even to-day a menace from foreign aggression. Under such circumstances Japan must cut her military strength. To insist on the maintenance of a standard which was set up to meet an extraordinary situation when that [illegible] passed away is putting a premium upon [illegible] history and expenditure do not warrant.

"[illegible] reduced, the navy during the [illegible] ... ship in order to [illegible] ... With the end of [illegible] ... and his [illegible] ... ts. America [illegible] ... the super reason and the [illegible] ... and the [illegible] ... or the service [illegible] ... reason why Japan [illegible] ... [illegible] ... a [illegible] ... [illegible] ... [illegible] ...

ting rays upon us through the "Forest of the Universe."—By W. E. Hoffsommer. in the *Japan Times and Mail.*

Shimada on Naval Holiday

Mr. Saburo Shimada, former leader of the Kenseikai, in an article written for the *Nichi Nichi* on disarmament, concludes that the general trend of public opinion in Japan is decidedly in favor of some international arrangement for the limitation of naval armaments. Referring to the fate of the resolution of Mr. Yukio Ozaki on disarmament, which was thrown out by the last session of the Imperial Diet, Mr. Shimada makes the point that if it had accurately reflected public opinion the House of Representatives would not have dealt with the motion in such a fashion.

The question naturally occurs why then, the people, who do not regard the House of Representatives as representing their opinion and will, do not make endeavors to put the matter right? According to Mr. Shimada the answer is found in the indifference of the general public toward the parliamentary system. This, in his view, does not invalidate the fact that public opinion is at the back of the movement for reduction of naval armaments.

Turning to the military side of national defence, Mr. Shimada starts his argument for a drastic reduction of the army with the statement that the Japanese army is out of keeping with the progress of the times. "I am the last," says the former leader of the Kenseikai, "to depreciate the achievements which the Japanese army has accomplished in the past. I also concede that there were reasonable grounds for augmenting the military forces in the last decade or two.

"The World War, however, has changed conditions. The fact that there is no imperialistic Russia to menace Japan is the most powerful argument for reduction of the Japanese army. Japan has 21 divisions, the present strength being the result of a situation in which she felt a menace from Russia. The militarists may point to the situation in China as an argument for the maintenance of the present force. In our view the condition of China furnishes all the more reason for reduction. Divided against herself, China is unable even to defend herself from foreign aggression. Under pain of decline in national prosperity, Japan must cut her military strength. To insist on the maintenance of a standard which was set up to meet an extraordinary situation when that situation has passed away is perpetuating a condition which both history and experience do not warrant.

"Britain enlarged her navy during the late war, but it was only in order to meet an emergency. With the end of hostilities she stopped building and has since been reducing her fleets. America increased her army for the same reason and the stoppage of the war marked the beginning of reduction of the service forces. There is no reason why Japan alone should maintain her army in the same proportion as when she had a potential enemy to guard against."

A Japanese Rockefeller

On Wednesday a man a little more than 40 years old walked into the office of Mr. Seijiro Miyajima, managing director of the Nisshin Cotton Spinning Company, in Kakigara-cho, Nihonbashi-ku, and in an awkward manner said: "I wish to offer you ¥3,000,000 to be used in suitable social service work."

The managing director of the spinning company thought the stranger was joking. It was not a joke, Mr. Miyajima soon found out, and he was overjoyed to know that a wealthy man had been moved by the announcement some time ago that Mr. Kaichiro Nezu, president of the Nisshin company, had contributed ¥3,500,000 for public welfare work, and had decided to join Mr. Nezu in the charity work. Mr. Nezu's contribution is to be used for establishing a higher school. The stranger had read the account of Mr. Nezu's enterprise in the newspapers and decided to follow suit. As to Mr. Nezu's contribution of ¥3,500,000, it has been definitely decided to establish a school, of which Dr. Tokuro Ikki, minister of Education in the Okuma ministry, will become the president. Mr. Nezu further offered ¥1,000,000 to be used for scientific research work or building libraries.—*Japan Advertiser.*

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WASHING VEGETABLES

A BIWA PLAYER

A FISH VENDER

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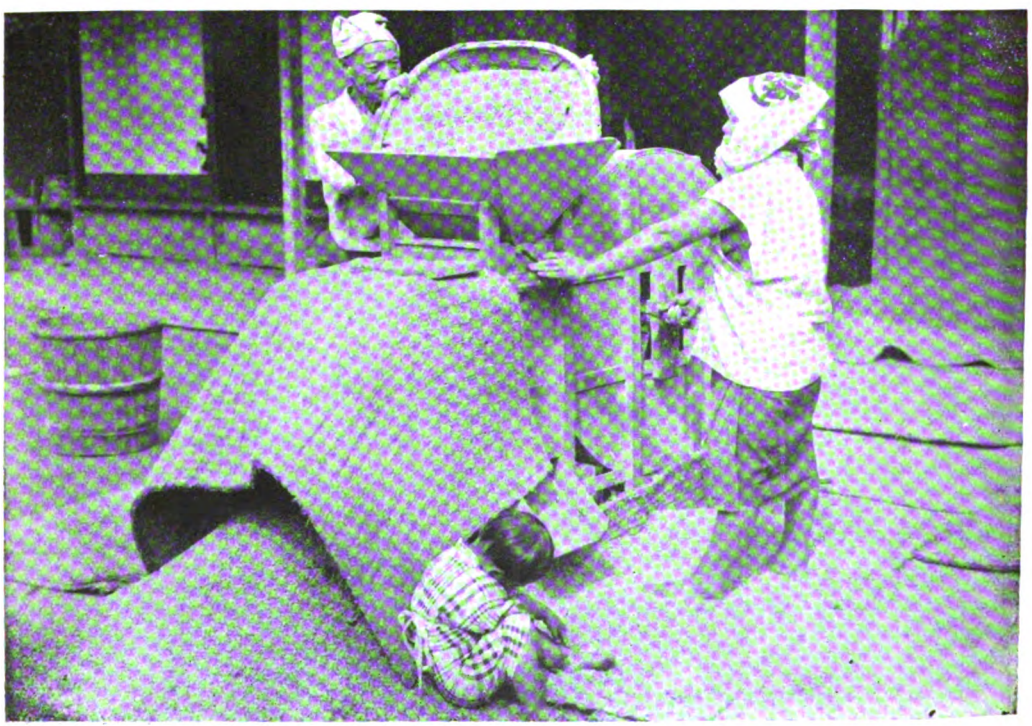
RICE CLEANING



RICE WINNOWING

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